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CONTENTS

THE POPULAR CULT OF SAINT ANNE ... 449
The Rev. PATRICK W. BROWNE, S.T.D., Ph.D., Catholic University of America.
RURAL LIFE CONFERENCE AT DUBUQUE ... 461
The Rev. EDGAR SCHMIEDELER, O.S.B., Director of Rural Life Bureau.
THE IMPACT OF THE YEARS ON THE PRIEST ... 474
The Rev. WILLIAM J. KERBY, Ph.D., Washington, D. C.
OUR PRESENT KNOWLEDGE OF EARLY MAN ... 486
The Rev. STEPHEN RICHARZ, S.V.D., Techny, Illinois.
MATT TALBOT'S LIFE OF HEROIC PRAYER ... 501
JAMES F. CASSIDY, Waterford, Ireland.
EXTRAORDINARY FACULTIES FOR PRIESTS MAKING THE JUBILEE ... 521
INCARNATION IS COMPLEMENT OF CREATION. The Duns Scotus View ... 522
The Rev. FATHER GEORGE, O.F.M., Woodford Green, Essex, England.
INTELLIGENT APPRECIATION OF THE BREVIARY ... 527
The Very Rev. THOMAS PLASSMANN, O.F.M., St. Bonaventure, New York.
SUFFRAGES OF THE CHURCH MILITANT AND THE PARTICULAR JUDGMENT ... 539
ADDITION OF NON-BLESSED WATER TO EASTER WATER ... 543
STANDING AFTER BENEDICTION OF THE BLESSED SACRAMENT ... 544
PREACHER IN A CHURCH THAT HAS NO PULPIT ... 544

CONTENTS CONTINUED INSIDE

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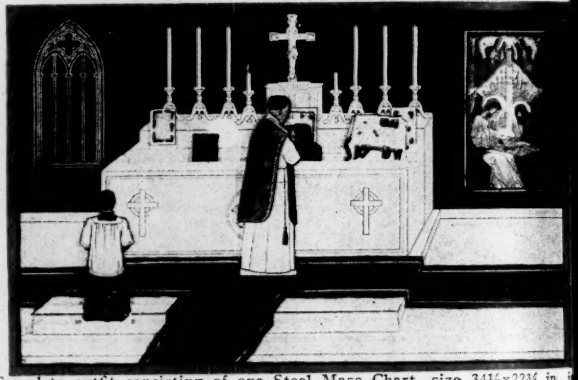

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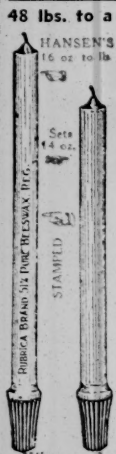

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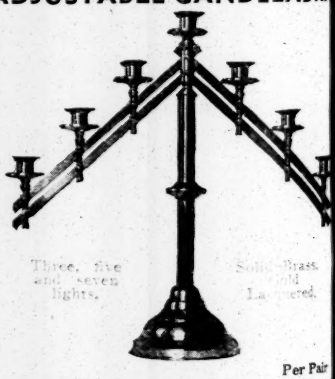

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I. Monita de Usu Facultatum Confessariis per Annum Sanctum Tributarum 510

II. Facultates Confessariis Peregrinis concessae anno vertente Generalis Maximique Iubilaei 516

DIARIUM ROMANAE CURIAE:

Recent Pontifical Appointments 520

STUDIES AND CONFERENCES:

Extraordinary Faculties for Priests Making the Jubilee Pilgrimage 521

Incarnation is Complement of Creation. The Duns Scotus View. *(The Rev. Father George, O.F.M., Woodford Green, Essex, England)* 522

Intelligent Appreciation of the Breviary. *(The Very Rev. Thomas Plassmann, O.F.M., St. Bonaventure, New York)* 527

Suffrages of the Church Militant and the Particular Judgment 539

Dissemination of "Nasty" Literature 540

Bugia at Mass Celebrated by Monsignori 541

Changing from Low to High Mass after Mass has Started 542

Addition of Non-Blessed Water to Easter Water 543

Communion Distributed during Mass from Hosts Consecrated at Another Mass being Celebrated at the Same Time 543

Standing after Benediction of the Blessed Sacrament 544

Preacher in a Church that has No Pulpit 544

CRITICISMS AND NOTES:

MacGillivray: Manuscript Papers Read at the 1931 Cambridge Summer School of Catholic Studies 545

Zacharias: A Study on Hinduism 547

Sakurazawa: Principe Unique de la Philosophie et de la Science d'Extreme-Orient 548

Galtier: L'Eglise et la Remission des Peches aux Premiers Siecles 550

Gajard: Paleographie Musicale 551

Gentile: I Fondamenti Metafisici della Morale di Seneca 552

——: Der Grosse Herder 553

——: Herders Welt und Wirtschafts Atlas 553

Buchberger: Lexikon für Theologie und Kirche 555

LITERARY CHAT 556

BOOKS RECEIVED 560

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THE ECCLESIASTICAL REVIEW

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THE POPULAR CULT OF SAINT ANNE.

FEW saints occupy such a large place in the hagiographical literature of the Middle Ages as does Saint Anne; and, with the exception of the Blessed Virgin, there was none whose cult was characteristic of so many localities:—Palestine, where she was born and died: Constantinople, where a church was erected in her honor before the eighth century: England, and Ireland, where numerous chantries (founded by Anglo-Normans) were established before 1450: Providence, where, in the Church of Apt, are preserved the sacred relics of the grandmother of the Incarnate Word; and notably in Brittany where, in early Christian days, a village bore the name of *Keranna* ("village of Anne").

Yet if we look for mention of Saint Anne in the New Testament, we shall find that the Evangelists say nothing of her. This, however, should not surprise us, as they say little of the Blessed Virgin. "Their object was to tell us about Christ, the Son of God, His life, miracles, and work for the redemption of man."

All that we know of Saint Anne's life is derived from apocryphal literature, such as the *Gospel of the Nativity of Mary, Pseudo-Matthew*, and the *Protoevangelium* of St. James, which goes back to the year A. D. 150. This book had great authority in the East during the early Christian centuries, and portions of it were read on the feasts of the Blessed Virgin by the Greeks, Syrians, and Copts. It was rejected by the Fathers of the Church in the Occident until the thirteenth century, when its contents were incorporated in the *Golden*

Legend by Jacobus de Voragine. From that time onward the story of Saint Anne spread throughout Europe until she became the most popular saint in the Latin Church.

"Though Anne was descended from the royal house of David, yet her real glory was that she was the mother of the family of the God-Man Himself, the mother of Mary and the grandmother of Jesus Christ the Son of God. The title of the mother of the Virgin Mary, who is Mother of God, is of itself above all praise and may reasonably presuppose many virtues, merits, graces, and prerogatives in Saint Anne. It may be reasonable to judge of these favors and graces in Saint Anne in relation to those which her daughter received from Heaven, and to think that those shed on the daughter were communicated in some measure to the mother. If Mary's glory was incomparable in being chosen to be the Mother of God—the glory of the Son of God shed over His Mother—may we not presume that Mary's glory in a somewhat similar manner was extended to her own mother? As the fruit enriches and ennobles the tree from which it has sprung, so the God-Man ennobles the whole branch from which He is descended, but especially the very family of which He is born. And since the body of the Incarnate Word has been derived from the substance of Saint Anne through that of Mary, Saint Anne surpasses all prophets, patriarchs, martyrs, and saints of God; and, after the Blessed Virgin, she has coöperated more than all the others in the work of the Incarnation, which is the end of all the external works of God. She was the final preparation for Our Lady in the carrying out of this divine work." [1]

It is the general opinion that Saint Anne lived at Nazareth until Mary had been consecrated to the service of the temple, and that then she and Saint Joachim changed their abode from Nazareth to Jerusalem to be near their beloved child. There they died. Historians who have written of Saint Anne agree that her body did not remain there, and tradition asserts that it was brought to the south of France by the first apostles of the Midi, namely Saint Lazarus and his sisters, Mary Magdalen and Martha, the holy Maries, Jacobe and Salome, St. Trophime, St. Maximin and the other disciples of our Saviour, who founded the Churches of Marseilles, Arles, Aix, and

[1] Ronan, *Saint Anne, her Cult, and her Shrines*, p. 4. New York, 1927.

Avignon. "It is known that the two Maries, Jacobe and Salome, were closely related to the family of our Lord; and it is said that Saint Anne was probably the sister of Jacob, father of St. Joseph and Cleophe, and consequently the aunt and grand-aunt of the two Maries. It is also said that, foreseeing the disturbances that would take place in Palestine, they decided, before leaving it, to take with them the remains of their holy relative along with other relics." [2]

Having reached Marseilles (then one of the most important commercial cities in the West) they proceeded along the banks of the Rhone to the Roman town of Apt, and entrusted the relics which they had brought with them to St. Auspicius, first bishop of that city, who deposited them in a cave near the amphitheatre of the town. The cave was really a catacomb where the early Christians met to assist at Mass and receive the sacraments. Over this cave a church, dedicated to Our Lady, was built by St. Castor in the fifth century. When the barbarians swept over this section of the Empire, the Church of Apt was destroyed, and such was the devastation that the Christians who inhabited this section of Provence in later days knew nothing of the ancient cave.

The cave was not discovered until the end of the eighth century, after Charles Martel and Charlemagne had driven the Saracens across the Pyrenees. The finding of the relics of Saint Anne is thus described by Monsignor Dubreil, Archbishop of Avignon, in a pastoral letter, issued in 1876: "On Easter Sunday in the year 792, the Emperor assisted at the Divine Office [in the Church of Apt], surrounded by the faithful and his knights. Suddenly, a youth, blind and a deaf-mute from birth, son of a lord of the place named Caseneuve de Simiane, came into the church like one inspired and led by an invisible hand. The congregation, evidently also inspired, immediately rose up instinctively and followed him to the steps of the sanctuary. By gestures he requested a stone slab to be lifted up. The Emperor, who shared in the general excitement, ordered the boy to be obeyed. Accordingly, the stone was removed and digging was begun; soon the crypt discovered where lay the relics, and whence bright rays issued. Through an opening the cypress of the coffer was seen, and a

[2] *Op. cit.*, p. 18.

bright light illumined the place. Then was witnessed a prodigy which is worthy of being recalled side by side with that by which the True Cross was recognized by St. Helena. The young man, suddenly cured, cried out: 'It is she. . . .' And Charlemagne, greatly excited, also cried out: 'It is she.' The same words were repeated by the people, who fell on their knees and broke into tears. In fact, in the coffer was found a winding-sheet, that enclosed the relics, on which were inscribed those words that dispelled all doubt: 'Here lies the body of Saint Anne, Mother of the Glorious Virgin Mary.'"

The church at Apt was again destroyed by the Saracens, in 852, but the crypt escaped, and in later days attracted numerous pilgrims. Soon it became famous throughout the Christian world, and many churches throughout Europe solicited relics from the tomb of Saint Anne.

Applications were so frequent that on 8 January, 1621, the French Parliament decreed that no relics should be removed from Apt without the express permission of the King. In order to gratify the desire of Anne of Austria, the King issued an order that she should obtain her request, and on 12 August, 1623, letters patent were sent to the Parliament of Provence, and a special delegation was appointed. "Thereupon the Bishop, in the presence of the Court, Parliament, Chapter, and Consuls, removed from the casket, containing the relics, the upper joint of a finger of the Saint, and committed it to three emissaries to be brought to the Queen. She divided the relic into three portions, one of which was sent to President de Bailleul, the second was given to St. Anne d'Auray (the celebrated place of pilgrimage in Brittany), and the third to a religious house, founded in the district of St. Germain-de-Pré in 1662, and afterward called after St. Anne."

Thus, historically, the Sanctuary of Apt is first among the sanctuaries of St. Anne, and all authentic relics of the Saint have come from this town in Provence.

From Apt devotion to Saint Anne spread to Great Britain at an early date; and when Saxon barbarians overwhelmed Celtic Britain, many of its inhabitants fled across the English Channel, and found a home in Armoric Gaul. They brought with them their devotion to Saint Anne.

"From time immemorial they honored her at two places toward which the emigrants first directed their steps and which they principally colonized, namely, at Palud, opposite the bay of Douarnenez in Cornouailles, and at St. Anne d'Arvor, in Broc-Erec. They found there Roman roads which facilitated their journey inland, and not far away, important places which, in order to show they had taken possession of them, they placed under the care of their great protectress. These places were Vannes, the metropolis of South Armorica, and Is the Mysterious, which had become the capital of King Gradlon, and where are found very many Roman remains. In those important maritime towns they set up the cult of her who had come from Judea to Marseilles in a little boat, without oars or rudder, the true patroness of sea-folk." [3]

As regards Palud, we know nothing but what is purely legendary; but with regard to St. Anne d'Auray (or d'Arvor) there is a heavenly testimony which is equivalent to undeniable proof; and there is no question of legend or fiction. There the Saint herself furnishes its proof to sanctity, and it was the first in Brittany dedicated in her honor.

St. Anne d'Auray was destroyed at the beginning of the eighth century, and the reason was presumably due to the constant feuds between the last two Breton kings, Weroc II in Bro-Erec, and Judicaël in Domnonée and the Frankish counts who governed the Marches of Rennes and Nantes, as well as the town of Vannes in the name of the Merovingians. "Both parties raided, pillaged, and destroyed one another's possessions . . . Neither churches nor dwelling-places were respected. It was doubtless in the course of an expedition of Gallic-Frankish plunderers that the sanctuary of St. Anne was demolished. For nine centuries there were no traces of it. There remained only the name of the neighboring Village, Keranne ("village of Anne"), which had survived, as well as a vague tradition that told that there had been a chapel in the field called *Bocenno*." [4]

Yet despite centurial silence Saint Anne "was the incarnation of the soul of Brittany".

[3] *Op. cit.*, p. 37.
[4] *Op. cit.*, pp. 38-9.

More than nine hundred years later (1624-25) St. Anne is said to have appeared to a pious villager of Keranna, who was named Yves Nicolazic, and said to him: "Yves Nicolazic, be not afraid. I am Anne, Mother of Mary. Tell your rector [Dom Silvestre Roduez, who seems to have been a doubting Thomas] that in the field called *Bocenno,* there was formerly, and even before there was any village, a chapel dedicated to my name. It was the first in the whole country. It is now nine hundred and twenty-four years and six months since it fell into ruins. I wish that it be rebuilt as soon as possible, and that you see to it; for God wishes that I be honored there."

A sanctuary was built in due course, and Auray, in the Diocese of Vannes, has ever since been renowned for its great *pardons* (pilgrimages), which annually attract tens of thousands to Brittany. The sanctuary has in course of time been enriched by many donations and valuable gifts, among which was the precious relic of Saint Anne donated by Anne of Austria, mother of Louis XIV.

During the French Revolution the sanctuary of Auray was pillaged, and its miraculous statue was burned at Vannes in 1793. Despite this profanation, the people still flocked to Auray. In 1866 Cardinal Saint Marc laid and blessed the first stone of the present magnificent basilica to accommodate the great assemblies there to participate in the famous *pardons* in which every Breton deems it a duty to take part. Hence the saying:

> C'est Notre Mère a tous, mort, ou vivant, dit-on,
> A Sainte Anne, une fois, doit aller tout Bréton.

When Bretons crossed the Atlantic in the wake of Jacques Cartier of St. Malo (the discoverer of Canada), they brought with them to the banks of *la Grande Rivière* (named St. Lawrence by Cartier) the heritage of devotion to Saint Anne, which, with the exception of the veneration paid to the Blessed, is possibly the oldest and most widespread devotion in the Catholic world. Numerous Fathers and Doctors of the Church have proclaimed in unmistakable terms the intercessory power of the holy grandparent of the Incarnate Word. Among them we may mention St. Augustine, St. Gregory of Nyssa, St. John Damascene, St. Jerome, St. Bernard, and St. Thomas

of Aquin. St. John Damascene, ardent champion of Our Blessed Lady's virginity, says: "Anne is a generous mother, a compassionate mother, a gracious mother, because the word Anne means generous, merciful, gracious."

As early as the sixth century, the feast of St. Anne was celebrated in the East, and a church was dedicated in her honor at Constantinople. In the early days of the eighth century the cult of St. Anne was observed at Rome, though her feast was not introduced into the general calendar of the Church. It was extended to the universal Church in 1383 by Urban VI on the occasion of the marriage of Richard II to Anne of Bohemia. Before that date, however, a provincial council in Dublin (1351) had ordered that 26 July (Feast of St. Anne) be observed as a holiday of obligation. In 1584 Gregory XIII raised it to the rite of a double; and in so doing he said: "We believe that Saint Anne continually intercedes for us with the merciful Lord, for great benefits have come to mankind through her. From her was born the ever-pure and immaculate Virgin Mary who was found worthy to bring forth Jesus Christ, our Redeemer." Gregory XV, "after having been cured of a serious illness through the intercession of Saint Anne, ranked her feast among those of precept, with obligation of resting from servile work." Leo XIII, in 1879, raised the Feast of St. Anne, together with that of St. Joachim, to the dignity of a solemnity of the second class.

Although the Malouin sailor, Jacques Cartier, added, by the indefeasible right of discovery, an extensive domain to France in 1534, it was not until three quarters of a century later that the domain (Canada) became an appanage of the Crown by the establishment by the Saintongeois, Samuel de Champlain, of the *abitation* of Quebec (1608).

Champlain's colony had a precarious existence in its early days, mainly because the recruits who came it were adventurers "who were ready to sing *In exitu Israel* whenever they could leave the banks of the St. Lawrence." Champlain's deep piety really kept the colony alive, and it is said that one of his chief religious exercises was frequent intercession of St. Anne. Parkman says of this valiant soldier-colonizer: "Christmas Day, 1635, was a dark day in the annals of New France. In the chamber of the fort, breathless and cold, lay the hardy

frame which war, the wilderness, and the sea buffeted in vain. After two month and a half of illness, Champlain, at the age of sixty-eight was dead. His last cares were for his colony and the succor of its suffering families."

The first *bona fide* colonist of Canada was Louis Hébert, who was an apothecary. He had gone out to Acadie with de Biencourt, and spent some years at Port Royal (now Annapolis), where Pierre du Guast (the sieur de Monts) had established a settlement in 1604-5. As conditions there were uninviting, Hébert returned to France and resumed his business as apothecary. He came to Quebec in 1617, set to work as a cultivator of the soil, acquired a fief, and soon became, "save for Champlain, the leading citizen of Quebec." Louis Hébert was the progenitor of some of the most distinguished families in the Province of Quebec.

In 1627 the Company of the Hundred Associates (organized by Cardinal Richelieu) assumed control of the affairs of New France. It secured a monopoly of trade for fifteen years, and received the Valley of the St. Lawrence in full ownership. Its charter stipulated that "only Catholics should be sent as colonists to New France, and that the Company should maintain three priests in each settlement, until the Colony could support its own clergy." During its term of existence the Company created several seigniories, among them the seigiory of the Côte de Beaupré, established in favor of *la Regnardière,* a lawyer attached to the Parliament of Paris. With the establishment of seigniories colonists began to find their way to the banks of the St. Lawrence. Those who settled along the Côte de Beaupré came from La Perche, Normandy, and Brittany. The Bretons, in addition to strong affection for the soil of their home in the New World, had great devotion to Saint Anne, "Patroness of Brittany".

In early days Beaupré was a mission of the parish of Quebec: the settlers met in private houses for religious services, and they were visited from time to time by Jesuits and secular priests. In 1678 Beaupré became a parish, and has borne various titles: *Sainte Anne du Petit Cap; Sainte Anne du Nord,* and finally, the name by which it is now known—*Sainte Anne de Beaupré.*

I have just seen a curious explanation of *Beaupré* which is given by the writer of the article "St. Anne de Beaupré" in a pretentious encyclopedia, now in course of publication. He confuses *beaupré* (a nautical term, meaning "bowsprit") with *Beaupré* ("lovely meadow"), and sapiently designates the most widely known place of pilgrimage in North America, "Saint Anne of the Bowsprit". To most Ameican Catholics Saint Anne de Beaupré is possibly better known than Lourdes, the famed little city on the banks of the Gave du Pau where Our Blessed Lady appeared to Bernadette Soubirous, at the Grotto of Massabielle, in 1858.

The name of St. Anne appears frequently on the pages of the history of New France, and we find it as the eponymous title of many settlements, from Acadia to Louisiana, but notably in Lower Canada. The Feast of St. Anne was declared of obligation by the saintly François de Montigny-Laval, first bishop of Quebec, and it was customarily celebrated with great solemnity through his immense diocese, which ranged from Labrador to the Gulf of Mexico.

A venerable tradition states that the first chapel at Beaupré was erected in fulfilment of a vow made by some Breton sailors who were voyaging on the Gulf of St. Lawrence, in 1650. Their frail barque had for days been buffeted by a strong gale, and they were threatened with disaster as they came to the mouth of the "river of turbulent tides". In their distress they appealed in intercession to the Patroness of their homeland, and vowed that if they should ever reach a haven safely they would erect a chapel in her honor. Two days later they landed on the shore at Beaupré, where now stands the Basilica of St. Anne.

This chapel—a small wooden building—was never finished. When nearing completion it was discovered that the tides of the St. Lawrence had sapped the foundation. It was then decided to erect a church on the hillside, a short distance to the north. The fountain which is seen in front of the "Memorial Chapel" marks the northern side of the site of the second sanctuary. Fifteen years later (1676) a larger shrine was erected: this was enlarged twice, in 1694, and in 1787. This shrine was used for more than two centuries, and hither came numerous pilgrims from near and far. It was

the only building left standing along the Côte de Beaupré after the British invasion of Canada (1759), which ended by the cession of New France to Great Britain.

In 1878 the venerable shrine showed menacing signs of decay, and a new church was erected. The shrine was not completely discarded, however, as the "Memorial Chapel" which now fronts the highway to Malbaie (Murray Bay) was built from material taken from it, and furnished with the decorative fittings of the shrine which for almost two centuries had attracted so many clients of St. Anne.

The imposing edifice which replaced the ancient shrine (1876) was one of the most ornate churches in North America. It was of majestic proportions, could accommodate some two thousand pilgrims, had nineteen altars, and contained many works of art. It was raised to the rank of a Minor Basilica, 5 May, 1887, and was consecrated by Cardinal Taschereau, Archbishop of Quebec, in presence of ten bishops. Since 1878 the Shrine at Beaupré has been in charge of the Redemptorist Fathers.

This splendid building was destroyed by fire on 29 March, 1922. When the débris had been cleared away, a temporary church was erected; this met the fate of the Basilica; it was burned mysteriously on the morning of 8 November, 1926. A new Basilica, of which the exterior is practically completed, has been erected. Larger, and even more imposing than its predecessor, it embodies the two best known styles of achitecture—Gothic and Renaissance. It is constructed along the most modern lines to meet the exigencies of the severe Canadian climate; is absolutely fire-proof; and has been planned to meet the requirements of the vast number of pilgrims who visit Beaupré.

Although the interior is still in an unfinished state the Basilica contains the miraculous statue which was saved at the time of the disastrous fire in 1822. The statue is carved from an historic oak, is richly decorated, and crowned with a valuable diadem which commemorates the coronation of St. Anne as Patroness of Canada, decreed by Leo XIII in 1887. The pedestal is composed of nine varieties of marble, and the shaft is a monolith of Italian onyx. The base bears the inscription: "Mother of our country, Saint Anne most holy, be thou the

Pillar of the Church, the Guardian of our Faith, the Preserver of our Morals; grant us peace through thy intercession."

The Basilica contains several relics of St. Anne, all of which have come directly or indirectly from Apt. The first was obtained by Bishop Laval from the Chapter at Carcassonne (Provence), and was exposed for veneration for the first time on 12 March, 1670. A second was presented to the shrine by the Rev. Napoleon Laliberté in 1877. A third was bequeathed by Monsignor Bolduc, of Quebec, in 1889. A fourth was given by the Bishop of Cascassonne at the request of Cardinal Taschereau; and "The Great Relic" (the fifth)—a bone from the wrist of St. Anne—was obtained from Leo XIII in 1892. It came from the Roman Basilica of St. Paul-outside-the-Walls. Regarding this relic, Saint Bridget of Sweden tells of an apparition of Saint Anne to her in which Saint Anne testifies to the authenticity of it.[5] Two other relics (duly authenticated) were presented to the shrine in July, 1927, by the Most Rev. J. H. Bruneault, Bishop of Nicolet.

We have abundant testimony regarding the marvelous happenings at St. Anne de Beaupré: Writing in 1667, Bishop Laval says: "We confess that nothing has aided us more powerfully in sustaining the burden of this nascent Church than the special devotion that the inhabitants of this country bear to St. Anne—a devotion which we can affirm with certainty distinguishes them from all other people." Father Thomas Morel, a missionary priest of Beaupré (1661-1676), who was an eye-witness of numerous miracles wrought there, says: "As God has ever selected certain churches among others where through the intercession of the Blessed Virgin, the angels, and the saints, He widely opens the treasure of His mercies and performs numberless wonders which He does not ordinarily work elsewhere, so He seems in our days to have chosen the Church of Saint Anne of the Little Cape as a favorable asylum and a safe refuge for the Christians of this New World, and that He has placed in the hands of St. Anne a treasury of graces and blessings which He showers liberally upon all who invoke her in that place, as is clearly seen by the many miracles which have taken place during the last six years. Still of greater moment than all these cures are the graces

[5] *Revelations*, lib. VI, Ch. 106.

which God has given, and continues to give every day, through the intercession of St. Anne, to many a sinner for his conversion to a better life. . . . From such happy beginnings we foster the well-founded hope that the Almighty, through the intercession of St. Anne, will from this place bestow manifold blessings upon our country."

The Venerable Mary of the Incarnation, foundress of the Ursulines at Quebec, writing to Dom Claude Martin, in 1665, says: "Seven leagues from here, stands a village called Beaupré, where there is a church dedicated to St. Anne, in which our Lord vouchsafes to work great prodigies by the intercession of the holy mother of the Blessed Virgin. There the paralytic are made to walk, the blind receive their sight, and the sick, no matter what their ailment may be, regain their health."

Detailed records regarding the number of persons who visited St. Anne de Beaupré were not kept in the early days. The following statistical summary covers the period from 1658 to 1896: pilgrimages 7356; prelates 795; priests 174,790; pilgrims 5,781,838; visitors 4,509,752. Since 1896, however, annual statistics have been carefully compiled, and I find that in the year 1931—the last year for which I have been able to obtain statistics 540,750 persons (pilgrims and visitors) visited the shrine; 14,300 Masses were celebrated, and 254,000 persons received Communion.

I visited St. Anne de Beaupré for the first time in 1883, and since then I have revisited it many times. I have always been edified. In the interim I have seen many historic shrines in Europe: I have trodden the pilgrims' path to Compostella, wandered to Saragossa, scaled the heights of Montserrat, ventured into Andorra, climbed the Hill of Fourvières, mingled with throngs at Lourdes, and Lisieux. Inspiring as these perigrinations were, they lacked the inspiration of the incomparable atmosphere of St. Anne de Beaupré—the Keranna of the Northland.

P. W. BROWNE.

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NOTE. The chief source of data regarding the cult of St. Anne, and the traditions pertaining to it, is the *Acta Sanctorum*. Under

the date of her feast (26 July) the Bollandists devote 63 pages to the subject. Many traditions that are current are declared to be legends without a *critical* historical basis.

There are several works treating of St. Anne; but there are few in English: the most informative volume with which I am familiar is *St. Anne: Her Cult, and her Shrines*, by Miles V. Ronan, C.C., M.R.I.A. (New York, 1928). Fr. Holweck's *A Bibliographical Dictionary of the Saints* has a brief account of the Saint, and contains an excellent bibliography. Chartrand's *Sainte Anne*, 3 vols. (Quebec, 1920) is an exhaustive study; it is not available in English.

Several publications are available: *The Annals of St. Anne* (issued monthly by the Redemptorist Fathers at Beaupré), and *The Pilgrim* an attractive monthly, issued at St. Paul, Minn. This magazine is well edited; and recently it aroused a great deal of controversy in the United States, some of which was by no means edifying.

THE RURAL LIFE CONFERENCE AT DUBUQUE.

THE CATHOLIC RURAL LIFE CONFERENCE held its annual meeting at Dubuque, Iowa 19-21 October, 1932. The convention formally opened with the impressive services of the Pontifical Mass, celebrated at St. Raphael's Cathedral by the Most Reverend Francis J. L. Beckman. Besides His Excellency the Archbishop, under whose patronage the convention was held, there were in attendance at this opening Mass eleven other members of the American hierarchy. Their presence both here and at the sessions that followed indicated a keen interest on their part in the rural problem and gave the greatest encouragement to all who had assembled from far and near to consider ways and means of furthering the welfare of our Catholic rural population. The attendance generally at the various sessions, in spite of the untoward condition of the times, was easily the best in the history of the Conference. Approximately two hundred priests were present and a number of religious orders of both men and women were well represented. Members of the laity were also present in appreciable numbers. The great majority of the conference delegates came from the more Central States—Iowa, Kansas, Nebraska, Missouri, Illinois, Wisconsin, Ohio, Minnesota, Indiana, and the Dakotas. Other sections of the country, however, were not without representation, Montana and California in the Far

West being particularly well represented, and New York, Pennsylvania, Maryland, and Washington, D. C., in the East.

Major Aims of the Conference.

In the opening sermon the Most Reverend Edwin V. O'Hara, honorary president of the Conference, recalled the major aims of the organization, namely, the building of ten thousand strong rural parishes and the anchoring on the land of a larger percentage of the strong, vigorous, intelligent boys and girls who are born there. "At the present time," His Excellency said, "the Catholic Church in America is woefully weak in rural population. Not being strong in the country, her city parishes fail to receive proportionate benefit from the tide of population flowing into the cities. No policy of the Church could be more sound and more intelligently forward-looking than that urged by the Catholic Rural Life Conference of building up vigorous country parishes, of strengthening her roots in the land."

Perhaps the full significance of these words can be more readily appreciated in the light of some of the recent statistics on the urban and rural birth rates of this country. As pointed out at the convention, there has been in our American cities almost an incredible drop in the birth rate within the short space of a decade. In 1920 there were still about enough children born in our cities of over 100,000 inhabitants to keep their population at least stationary. In 1930 the census showed from 20 to 25 per cent deficit in these large cities in the number of children necessary to keep the population stationary. Even in small cities there was a deficit of ten per cent, and only in rural parts was there a surplus—thirty per cent in the village population and fifty per cent in the open country. Moreover, there is every reason to believe that since 1930 this downward tendency in the urban birth rate has increased rather than decreased. The actual growth which has taken place in the cities has been due to immigration from Europe and to migration from the farms. But there is now the fact that the immigration tide has turned back toward Europe. Last year three immigrants left this country for every one that entered it. In the month of July of 1932, eleven left for every two that entered. It is not difficult to

foresee what far-reaching effects such changes will almost inevitably have upon a Church that has from eighty to eighty-five per cent of her population massed in our urban centers. It is a matter of common knowledge, of course, that already for a number of years our grade school population has not been keeping up with its usual rate of growth and that individual dioceses are reporting actual decreases in the number of children in their parish schools.

Closely related to the above was another fact insistently pointed out at the Conference, namely, that the country offers many peculiar advantages to parents in their task of child training. The little one in the rural home is still under the close supervision of his parents and is free from many of the physical and moral dangers so characteristic of city life. Juvenile delinquency has long been recognized as distinctly an urban problem. This is undoubtedly due in great measure to such homely and commonplace facts as the following: that the country child still has a garden gate to swing on, a cellar door to slide on, and plenty of space out under God's high heaven to disport himself and hold revel in all the care-free spirit of innocent childhood. Indeed, there can be little doubt that Christian family life generally thrives better in the environment of the country than it does in that of the city. While there is unquestionably much beautiful home life in our urban centers, it is equally true that the various forms of disorganized and disintegrated family life that have assumed such menacing proportions in our day are characteristic of our urban rather than of our rural sections. So, too, are the "hateful abominations" of family life, as Pius XI calls some of our modern family evils, urban evils in the main.

Naturally, all these considerations point to a logical interest on the part of the Church in the development of a strong and vital rural population. They also furnish adequate justification for the many activities through which the Catholic Rural Life Conference is seeking to foster our newly awakened spirit for rural life and for the varied program through which it is endeavoring to point the way to an ever more effective and concerted rural Catholic Action.

The Dubuque Program.

While a great variety of subjects was dealt with in the fifty papers presented at the sessions of the tenth annual convention at Dubuque, all the topics nevertheless grouped themselves naturally around the following leading ideas: Parish Organization and Social Life, the Rural School, Religious Instruction, the Family and Parent Education, Rural Health, the Farmer's Economic Welfare, and the Landward Trend.

PARISH ORGANIZATION AND SOCIAL LIFE.

Throughout the deliberations attention was insistently drawn to the fact that the rural parish is the ideal center for Catholic Action and that our rural people are soul-hungry for the mutual joys of combined interests which under the impulse and guidance of religion can so readily be developed on a parish basis. Unlike many a mobile city parish, the average rural parochial unit can still be a genuine neighborhood in the fullest and best sense of the word. The most vital factor in making it such will ever be, of course, an interested and intelligent leadership on the part of the rural pastor.

This truth was particularly emphasized by the Rev. J. B. Herbers, of Dyersville, Iowa, in an address on Rural Parish Societies. Without the pastor's interest, he said, parish societies speedily wither and die. "The pastor," he insisted, "must be their guiding spirit, the living, teaching, governing Church, as it were, in every department—spiritual, economic, social, or educational—into which rural society might venture."

Speaking more specifically on social activities on a parish basis, reference was made by the same speaker to the "delicate subject" of the dance in words that may well bear repetition here. "In most localities," he said, "the prominent and popular social and recreational activity is the dance. Can our rural parish societies afford to ignore it? What can they do to keep it from degenerating, as it undoubtedly does when it is unscrupulously commercialized? We teach religion in our parish schools because it must enter into and influence all school and life subjects. Why, then, divorce religion and Catholic Action from the most important factor in youthful social life? To abhor the dance as essentially evil would be

as fanatical as Volsteadism, and an attempt to suppress it would be just as futile as the enforcement of Prohibition. It has been said people will dance; the proper thing to do is to control it. But who will control it if not the Church with her sound doctrine and a lay apostolate imbued with the spirit of prayer, action, and sacrifice? If rural parish societies function as a parish unit, they will find the dance a very effective means to secure good attendance at meetings, willing participation and active audience for the other more substantial and instructive features of their program. The presence of old and young thus secured, combining serious thought and regulated pleasure, will do much to check a cancerous growth in our day, namely, the disintegration of family life and of parish life. It should contribute toward moderation, toward self-control, toward Christian perfection, toward wisdom and grace before God and man."

Among other interesting and instructive papers dealing with the recreational and social side of parish life were one on Catholic Action and Music in the Rural Parish, by the Rev. Hubert Duren, of Westphalia, Iowa, and one on the 4-H Club, by the Rev. Maurice Schiltz, of Panama, Iowa. The former speaker made out a very convincing case against jazz, or what he called "animal" music, and one in favor of the proper type of music in the parish. The latter, who has for years had an active 4-H Club in his parish, expressed his sincere conviction that this particular organization can do much toward developing the head and heart and the hands and health of the younger generation of the countryside. He pointed out the social possibilities of the club, the technical values of its project work, and even the opportunities it offers for financial enrichment. Parish leadership in establishing 4-H Clubs was urged by him, and in order to justify the interest of pastors in such activities, he quoted the words of Leo XIII: "It must not be supposed that the solicitude of the Church is so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly."

THE RURAL SCHOOL.

In an address on Rural Parish School Programs, the Rev. J. H. Ostdiek, Diocesan Superintendent of Schools, of Omaha,

Nebraska, recalled how in times past the occupation of farming had been derided and how speakers seemed bent upon making the rural child urban-minded. Catholics, he asserted, have been indifferent to and neglectful of the rural school. They have often hesitated to adapt parish school programs to local conditions and changing times and have inflicted upon rural children an urbanized system of training. More recently, however, Father Ostdiek said, there has been a change in tone and in spirit. "The barriers of outworn standards and traditional practices are crumbling away and the outcome is a rural parish school that makes the best use of the rural environment and provides for the general and specific needs of rural children."

Much of the discussion regarding the rural school centered round the serious problem of handling the many grades and subjects in an elementary school in which there are only two or three teachers. The alternation plan was recommended as one means of reducing the great number of recitation periods in these schools. This plan calls for the combination of two grades, such as the fifth and sixth, into one group or class, the subject matter of the fifth grade being taken one year and the subject matter of the sixth the next term.

The values of a program of cultural and leisure-time pursuits on the part of the rural school child were also given considerable emphasis by conference speakers.

RELIGIOUS INSTRUCTION.

The promotion of religious instruction in rural areas has always been one of the chief concerns of the Catholic Rural Life Conference. The Rev. Leon McNeill, who addressed the convention on the subject of "Latest Developments in Vacation Schools," said that every avenue of approach to the child's mind and heart is now being utilized in these schools—stories, pictures, films, singing, dramatization, and manual art—everything that makes the lessons both attractive and impressive. The religious instruction program, he said, embraces prayer study, picture study, Bible history, lives of the Saints, doctrine, liturgy, religious practice, sacred music, and handwork. Over and above this the curriculum also provides for the training of altar boys and sacristans, for health education and organized recreation.

It was pointed out during the course of the conference that the estimate of 100,000 children in 1,500 vacation schools made early in the fall by the director of the Rural Life Bureau, N. C. W. C., had already been exceeded by the time the sixty-fifth diocesan report had been received.

A number of the papers of the convention also dealt with the Confraternity of Christian Doctrine. The Catholic Rural Life Conference has during the past few years devoted considerable attention to the establishment of this particular organization as a most fitting agency for following up the work of the vacation school throughout the year and for coördinating all the various instruction activities of parish and diocese. Confraternities established on a diocesan basis more than doubled during the past year.

RURAL ECONOMIC WELFARE.

At the ninth annual convention of the Catholic Rural Life Conference, held at Wichita, Kansas, in 1931, a special session was for the first time given over to a consideration of the farmer's economic problems. This particular session was held under the joint auspices of the Catholic Conference on Industrial Problems and the Catholic Rural Life Conference. This year the Rural Conference carried forward this part of the program alone. Discussion centered primarily in such topics as rural coöperatives, the parish credit union, and the proposed Voluntary Domestic Allotment Plan (section of H. R. Bill 12733).

It was very apparent throughout the convention that all were deeply disturbed over the farmer's present economic plight. The following sentiment expressed by one of the speakers seemed quite general among the delegates: "No matter how thrifty and industrious the farmer may be, he cannot hold up against such a destructive array of inimical forces as the present outrageous taxes, unjust disparity of prices, unfavorable tariffs, insufficient credit facilities, and maladjusted trade practices." Among the ways suggested for aiding the farmer in his present economic impasse were: a reduction of taxes, a much more extended period of redemption before he would lose his farmstead by a mortgage, restoration of the purchasing power of the farmer, and a leveling of the great disparity of prices between rural and urban products.

The Voluntary Domestic Allotment Plan as a measure for bettering farm prices was approved by the Conference. The endorsement of this plan was brought to the attention of the presidential candidates of the two major political parties through the following message: "The most pressing need of American agriculture is an increase in the price of farm products. Prosperity cannot return to the nation until a larger share of the national income is secured to the farmer. The tariff is the accepted American policy, but it is substantially ineffective to raise the price of crops of which we have an exportable surplus. The voluntary domestic allotment plan is designed to return to farmers a protected income from that part of their product consumed in the United States. The National Catholic Rural Life Conference, assembled in Dubuque, Iowa, from every section of the United States, submits to you that this plan is practicable and would bring to American agriculture and industry a great measure of urgently needed relief, and we urge that immediate and effective support be given to the passing of this legislation."

Perhaps the session that attracted most attention at the convention was the one on parish credit unions. For the benefit of the uninitiated a definition of a credit union will be in place here. Briefly, it is a species of coöperative bank resting on a parish basis. More fully, it is "a cöoperative society organized within and limited in each case to those identified with a given parish, self-managed (through directors and committees chosen by and from the members), operating under the same state supervision as banks, supplying its members with (1) an excellent system for saving money (a system which seeks to make regular saving a habit and eventually substantial individual accumulation possible), making it possible thereby for the members of the individual group (2) with their own money and under their own management, to take care of their own short term credit problems at normal rates of interest." Each credit union fixes its own rates and the resulting earnings come back to the members of the individual group as dividend and as surplus.

By way of example, a credit union organized at St. John's parish, in Waterloo, Iowa, reported ten months after its organization resources (the savings of members of the parish in

their credit union), of $12,592 and a total small loans service to members of the parish the first tenth months of $18,000.

One of the speakers on the credit union program, the Rev. Joseph Reisterer, pastor of Holy Trinity Church, La Crosse, Wisconsin, brought out the fact that Germany has 52,000 parish credit unions organized in the congregations of Catholic parishes, mostly of a rural nature, and that Belgium, Switzerland, France, Sweden, Czechoslovakia, and other European countries have similar organizations. He also indicated that many French and Belgian priests have, by promoting the economic welfare of their people through the agency of the credit union, won men back to the Church and altered the spiritual character of their congregations. He contended that parish credit union work is "Catholic Action of the purest type, pleasing to the Sacred Heart, corresponding to the instructions of our great Popes, Leo XIII and Pius XI, giving greatly to our holy religion, and unquestionably meriting toward reward from the hand of the Judge who says, 'I was hungry and you fed Me.'"

Intense interest was shown in this particular session and it was suggested that the members of the rural American clergy grasp the value of these small parish banks. This has not always been the case. Just preceding the world war, for instance, when Father Plater's work, *The Priest and Catholic Action,* was published, bringing to the attention of the English-reading public the genuine value of these parish banks in European countries, the writer happened to discuss with a number of rural pastors the feasibility of such financial coöperatives in American rural parishes. The answers of the latter were almost unanimously to the effect that such banks were undoubtedly a blessing to the small peasant farmer of Europe but that they were hardly needed in this country. It happened that several of these pastors were present at the Dubuque Conference and admitted that if their parishes now had well organized credit unions, they could undoubtedly render genuine service to their parishioners who are in straitened circumstances. It is to be hoped that many others also have this attitude now and that we are on the verge of a speedy growth of parish credit unions in the rural Church of this country. The Most Reverend Francis J. L. Beckman has taken the highly

practical step of appointing a priest to direct the organization of these coöperative banks in the parishes of his archdiocese.

PARENT EDUCATION AND THE FAMILY.

At its 1930 meeting in Springfield, Illinois, the Catholic Rural Life Conference for the first time gave attention to the subject of parent education. The purpose of the so-called Parent Education Movement is to bring within reach of parents the more important findings of scientists in the field of child care and training. In scope it extends to such varied phases of child guidance as the physical and the emotional, the mental, moral, and the religious. Every reasonable precaution is being taken by the Conference to keep its work in this field free from the freakish fads and serious faults that have in some measure found their way into the secular movement.

Through the courtesy of the Rev. John Forest, O.F.M., of the St. Anthony's Guild, Paterson, New Jersey, the papers read at the annual meetings since 1930 have been published in booklet form. Three brochures entitled *The Parent-Educator* (Volumes I, II, and III) are now in print. The first covers the entire field of parent education in a general way. The second deals with various phases of training of the pre-school child within the family circle. The third considers the home training of the child of school age. It is hoped next year to complete the cycle by a series of papers on the adolescent.

The tenth convention approved the Association of the Holy Family as a suitable medium for the promotion of parent education. The particular resolution that dealt with this subject reads: "We heartily endorse the Association of the Holy Family as an approved organization of the Church for fostering vital Christian family life and as a suitable agency for promoting the parent education movement." This Association, or League, as it is sometimes called, was established in 1892 by Leo XIII, and it has enjoyed a considerable growth both here and abroad. The Family Life Section of the N. C. W. C. Social Action Department has for some time past been interested in its reëstablishment in this country as a means of strengthening Catholic family life and of protecting it against the degenerating pagan ideals and the moral decay of the day. The organization is enriched with many indulgences and

pastors who promote it in their parishes enjoy the benefits of a privileged altar on any three days of the week they choose, provided they have not the benefit of a privileged altar for some other reason.

RURAL HEALTH

The rural phase of health was discussed by Dr. D. C. Steelsmith and Miss Helen Needles, of the State Department of Health, Des Moines, Iowa. Both gave attention particularly to present-day public health services in rural districts. The activities of the Catholic Rural Life Conference with regard to health have centered primarily in the parish school, the religious vacation school, and in parent-education study clubs.

THE LANDWARD MOVEMENT.

At the Dubuque Conference much attention was given to the present drift to the land. Already on 18 October, the day preceding the convention, a group of Catholic rural leaders gathered in Dubuque and discussed the possibilities that lay ahead in this field. There seemed to be some division of opinion as to whether definite steps should be taken actually to stimulate the movement to the land, but all were agreed that some organized effort should be made to direct the Catholics who are actually going out to the land. It was pointed out that the Rural Life Bureau, N. C. W. C., had begun to provide some directive help during the past year, but it was felt that much more could be done if bureaus of a similar nature would be established in the various dioceses of the country, particularly in those having a considerable Catholic rural population.

In accordance with this thought the following resolution was drawn up by the resolutions committee and was approved by the Conference: "We recommend to our Convention that a Memorial be drawn up to the Catholic Hierarchy of the United States, requesting that in each Diocese, particularly those with a considerable rural membership, there be established a Diocesan Rural Life Bureau, with a Director appointed by the Bishop of the Diocese. The purpose of this Bureau would be the furnishing of information and guidance in the development of Catholic Rural Life."

The Memorial in question was later drawn up by the Rev. John La Farge, S.J., of the *America* staff. After indicating

some of the reasons for the Church's concern with the present agrarian problem, Father La Farge went on to state: "The urgency of the situation calls for one priest in each diocese who should be thoroughly familiar with the local rural situation, with all local agencies, State and Federal, as well as Catholic, bearing on rural life, and who should likewise be familiar with the main national aspects of the rural life movement. The Catholic Rural Life Conference, therefore, resolved at Dubuque to request Your Eminences and Excellencies that there be established a Diocesan Bureau in each Diocese of this country, particularly in those which have a notable proportion of rural population; and that this Bureau have a Diocesan Rural Life Director in charge, appointed by the Bishop of the Diocese, which Director would specialize in this field. The Bureau would study the ways and means for furthering and developing rural life from the religious, educational and economic points of view; would seek to guide coöperative and social movements into proper Christian channels, and would furnish such information and guidance to immigrants within the Diocese, or crossing diocesan lines, as Catholic Church authorities would reasonably be expected to afford, especially with a view to keeping them close to Catholic churches and schools. Working in conjunction with the Rural Life Bureau of the National Catholic Welfare Conference in Washington, and coördinating their work through the agency of the Catholic Rural Life Conference, such a group of Catholic rural life Directors would exert, in the present situation, a powerful influence on the welfare of our nation at large."

Several members of the hierarchy heartily accepted the idea of the diocesan bureau during the conference sessions. Their announcement came at the banquet on the evening of 20 October, shortly after the conference resolutions had been read. Mr. Williams, editor of *The Commonweal,* had just thrilled the delegates with a remarkable address on "The Church at the Turning-Points of History," in which he called upon the rural Church to do its full share in the present crisis, when the Most Reverend Francis J. L. Beckman, Archbishop of Dubuque, arose and announced that he would establish a Diocesan Rural Life Bureau in the archdiocese and that the Most Reverend Joseph F. Rummel, Bishop of Omaha,

Nebraska, and the Most Reverend Louis Kucera, Bishop of Lincoln, Nebraska, had assured him that they would do the same in their respective dioceses. This announcement was easily the high light of the convention and left a feeling among the rural leaders present that the Conference had never before been so near a realization of its primary objectives.

The particular setting in which the convention took place also did much to insure its success. The period in which it fell was a veritable "Catholic Week" at Dubuque, a week which was marked by a brilliant regional initiation ceremony of the Catholic Students' Mission Crusade and by the first annual convention of the Archdiocesan Council of Catholic Women; a week also which witnessed the celebration of the Diamond Jubilee of one of the local parishes, the Golden Jubilee of the pastor of this parish, and the investiture of three members of the archdiocesan clergy with the robes of domestic prelates. All these events went far toward developing the spirit of zeal and enthusiasm that characterized the sessions of the Rural Life Conference.

OFFICIALS.

The Right Rev. Monsignor John M. Wolfe, Dubuque, Iowa, Dr. Ellamay Horan, Chicago, and the Rev. Joseph Steinhauser, Auburndale, Wisconsin, were elected to the Conference's Board of Directors. The incumbents of the past year in the various offices of the Conference were all reëlected. They are the following: the Most Reverend Edwin V. O'Hara, Bishop of Great Falls, honorary president; the Rev. W. Howard Bishop, of Clarksville, Maryland, president; the Rev. George M. Nell, Effingham, Illinois, vice-president; the Rev. Leon A. McNeill, Wichita, Kansas, recording secretary; the Rev. Joseph Schmidt, Carlisle, Pennsylvania, treasurer. The Rev. Edgar Schmiedeler, O.S.B., director of the Rural Life Bureau, N. C. W. C., remains executive secretary *ex officio*.

The tenth annual Rural Life Conference is now a matter of history, but the all-important task of crystallizing into definite forms of action the wonderful zeal and enthusiasm that characterized it still lies ahead. The fields of rural Catholic Action are practically without bounds, and the harvests that may be garnered if they are diligently cultivated, quite beyond

measure. The members of the Catholic Rural Life Conference might justly stop to congratulate themselves on past accomplishments, but they will undoubtedly prefer to take the more practical step of directing their undivided attention toward the vast amount of work that still lies ahead. They will be guided by the thought, *nil actum si quid agendum.*

EDGAR SCHMIEDELER, O.S.B.
Director Rural Life Bureau.

Washington, D. C.

THE IMPACT OF THE YEARS ON THE PRIEST.

THE PRIEST like everyone else normally expects to grow old. Like nearly everyone else he fails to picture to himself the changes that the years will bring. Love of life is a divine gift, and the tenacity with which we hold to life appears in the line of ordinary duty. It is due probably to the benevolence of nature that our foresight of old age as an inevitable personal experience, is kept dim. All of the facts for proper understanding are at hand. We have seen men and women of ninety and of eighty. We know fairly well the cumulative effect of so many years upon body, mind and disposition. But we hardly visualize all of this if we attempt to imagine the effect of the impact of the years upon ourselves. Our buoyancy and vigor at thirty, forty or even fifty, do not permit us to realize what it means to be eighty or eighty-five. The amiable self-deception that we practise in respect of this impact of the years keeps us optimistic, stirs to energetic action, and we are slow to note the day that starts us downward. As we approach the high watershed of life which is our prime, we move toward fuller life, rich participation in its power, delight and charm. We know the joy of living which when unobstructed comes near to ecstacy. But after middle life, "sooner or later and soon at latest," we move down toward the lower valley, looking back still toward our zenith rather than forward toward the nadir of life. Consciousness lags behind events in the story of our years. Time is relentless, but we try to defeat it by the resources of imagination and the comfort of delayed understanding of its cold-blooded action.

I wonder if we are always frank when we discuss our increasing years at any time after fifty. There are many who display a spirit of bravado in discussing with amiable toleration the changes that age brings on. May this indicate an unexpressed hope that others will continue to believe that we are not as old as we are? At any rate a generous instinct leads us to tell a man that he cannot be as old as he says or that his looks do not bear out his confession of age, if it be confession. When a thoughtless friend for the first time tells us that our steps are slowing down or our powers of endurance have abated, do we altogether escape the sense of being a little bit shocked? If another point to the wrinkles etched on our faces by the skilful hand of time, do we listen in undisturbed comfort? When "unpitying age" has begun to thin our hair and others tell of it, are we without all sadness at the moment? Do not all such experiences correct the inadvertences that we dearly cherish as a shield against the arrows that the years shoot with unerring aim at our self-complacency? I was shocked on one occasion when one of my colleagues of my own age was referred to as an "old man". At no time in many years of association with him had I ever thought of him as growing old. Perhaps the shock did not relate so much to him as to my own inadvertence by which I avoided reflexion upon my own increasing years.

There are some who say that their own realization of increasing age comes almost exclusively from the loss of friends and associates by death. Gradually the course of Providence removes many with whom we had lived and worked in the relations of affection, friendship and active coöperation. All such seem to become parts of one's self-consciousness. As they drop away, sifted out by the hand of death, part of oneself seems to vanish. There is a pathos about this kind of survivorship that no discerning imagination can overlook. When the eldest man in a community dies, his associates shudder. He was the sentry placed forward against the advance of death. Thought then turns upon the next sentry to be chosen. Oliver Wendell Holmes expresses the thought in another way in *The Guardian Angel.* "A man over ninety is a great comfort to all his elderly neighbors: he is a picket guard at the extreme outpost: and the young folks of sixty and seventy feel that the enemy must get by him before he can come near their camp."

The boxer has lost his skill and cunning in timing blows long before he discovers it. An athlete is in consternation when fame and ambition prompt him to engage in tests that his waning powers forbid. In all games of skill and endurance, in all life as life, deterioration is the inevitable law. What is more pathetic than a champion dethroned and unsuspecting of it. There are attitudes, capacities, interests and outlooks associated with the thirties that are replaced by others in the sixties or seventies. The laws of change take their unobstructed way in personal life. Its footsteps are silent. We move toward many maturities because we are many-sided. Physical, mental, moral, social and spiritual maturities are intertwined in a most complex manner in our lives. It is only in things of the soul that we may, if we will it, move on always toward God and experience no decline. In all else, growth and decay are the law. Not many of us understand the relations between these maturities and declines. Scholars are devising scales of measurement in their restless study of the problems of human growth and decay. Educators commend to the young the attitude and outlooks of their elders. When a man is old, we urge him to take on the buoyancy and spirit of youth. Elderly men move along comfortably at times and blunderingly at times. Tenderness, good nature and cultural valuations have in the past eased their ways. But terror has been aroused and fears are rampant now because of the modern spectre of efficiency.

Probably few remarks throughout cultural history have caused more consternation than that of Osler which was so generally misunderstood and which did him so much injustice: that a man's usefulness is over at forty. Efficiency has no emotions. It has a scale of values based on the relations of effort and cost to result. It knows nothing about the tender inhibitions of a former day. The law and the prophets are found in statistical tables and duty follows the curve that brings all data into disciplined relationship. Business, industry, education, trade and in some measure government, belong to the empire where efficiency is king. It has not yet annexed the priesthood and in all probability it will not do so. Army and Navy, for instance, force officers into retirement at a determined age, regardless of their vigor and power. We

can hardly imagine a corresponding regulation introduced into the priesthood. Nevertheless, no priest would fail to gain in various respects if he were to judge his own work from the standpoint of efficient standards suited properly to the care of souls or any other priestly work entrusted to him. When those who study conversions on a large scale tell us of the surprisingly small number of converts per priest in the United States, the methods of efficiency are employed. It would be but natural that zeal for conversions would be stirred as a result. However, our thought at this moment leads us in another direction.

I.

We naturally think of age in relation to our physical condition. Present-day theory and practice are making us intensely health-conscious. The young give scarcely a thought to health. Physical maturity comes relatively early, perhaps close to twenty, and it can be maintained at an even level for many years. Functional and organic disorders, sickness, excessive work, mistakes in diet, exposure to infection bring physician and hospital into an amazing number of lives. Recent health educational work aims to overcome much inadvertence, many mistakes in living, and so the average length of life is extended notably. Health commandments are becoming as familiar as the Decalogue. After a given age we may not run upstairs or for a street car. We must avoid strain on the heart. A daily rest is ordered. A hundred corrections of physical and food habits are forced upon us. It is to be hoped that priests, like other intelligent persons, will take intelligent care of health, respect orders of the physician, prolong their efficiency and secure comfort for all later years. The physical concomitants of increasing age are obvious. Duty and common sense require that one counteract the wear of the years upon health.

II.

There are intangible aspects of life upon which the impact of the passing time is deeply felt and perhaps too rarely reflected upon. Some of these aspects may be mentioned as of interest to priests, although by no means confined to them.

What is the effect of increasing years upon curiosity? This

word has a significance in human life that is almost completely obscured because of its commonplace use. Curiosity is flippantly referred to as a feminine trait. It is the mainspring of gossip and meddlers, the weapon of bores, the speciality of empty minds. Fundamentally it is something very much unlike all of that. A living mind is curious. A mind that lacks all curiosity is dead. An inherent drive forces the mind to seek explanations of objects that interest it. Curiosity created the impressive body of myths found universally among primitive peoples and containing explanations of nature and human life based upon fancy and uncorrected by critical methods. Curiosity creates all science. The drive of the human mind in the search for truth makes it curious, and leads the collective intellect of the race to explore the mysteries of the world with critical accuracy. It is the fundamental purpose of education to make men curious about right things, to stir and maintain interest in such things and to show men how to satisfy that curiosity and enrich life. One can measure a life by the range of its interests and the skill displayed in satisfying curiosity in respect of them. Every mind lives near many unexplored worlds. The curiosity that makes the explorer indifferent to death as he seeks out the poles of the earth is like that of the child who takes a toy apart or of the priest whose cultural interests lead him into pleasant excursions in the illimitable field of knowledge.

It is natural then to find in the years of vigorous life a wide range of professional and cultural interests, and alert curiosity in respect of them. There is a peculiar joy and even enthusiasm connected with the acquisition of knowledge. The very concept of culture involves a range of knowledge and appreciation that overleaps the limits of time and space and makes one a citizen of a higher world. The natural curiosity that a priest should display simply as a man is normally augmented by training, association and the nature itself of his ministry. He desires the mental and cultural equipment that is worthy of his high mission. He is trained to be interested in persons, to be free from narrowness, to cultivate a human sympathy and to find the joys of learning at his threshold always. Now all of this involves a certain amount of industry, of physical and even mental energy. Sometime or other interests begin to

shrink, curiosity is dulled, cultural satisfactions no longer allure as they once did, and then we know that we are growing old, regardless of the measure of our years. We have then passed the age of active curiosity.

The marvels of modern travel and communication promise much here. When the world with its infinite variety of experiences, conflicts, patterns of life, can be brought without effort to one's easy chair, the service to those that are growing old is beyond all measure. That this process will defeat the action of age in shrinking curiosity is a definite comfort almost beyond all calculation. While we lament the infantile humor and nonsense that the radio furnishes to jaded minds and tired business men no less than to immature youth, it has been maintained with wholesome decency and its value to human life is beyond all measurement. If interest in culture and in the joy and sorrow and happiness of human beings lacked all other motive for a priest, that of preparing for his own old age, for the day when he can no longer give to life but must receive from it, would be sufficient to compensate him for unceasing cultural curiosity. We can measure our years by the shrinking of our interests and the abatement of curiosity. Browning hints at the pathos with which we surrender to the ravages of age in the concluding section of " A Soul's Tragedy ".

> . . . and you only do right to believe that you will get better as you get older! All men do so—they are worst in childhood, improve in manhood, and get ready in old age for another world. Youth, with its Beauty and Grace, would seem bestowed on us for some such reason as to make us partly endurable till we have time for really becoming so of ourselves, without their aid, when they leave us. The sweetest child we all smile on for his pleasant want of the whole world to break up, or suck in his mouth, seeing no other good in it—would be rudely handled by that world's inhabitants, if he retained those angelic infantine desires when he has grown six feet high, black and bearded; but, little by little, he sees fit to forego claim after claim on the world, puts up with a less and less share of its good as his proper portion,—and when the octogenarian asks barely a sup of gruel and a fire of dry sticks, and thanks you as for his full allowance and right in the common good of life,—hoping nobody may murder him—he who began by asking and expecting the whole of us to bow down in worship to him—why, I say he is advanced, far onward, very far, nearly out of sight, like our friend Chiappino yonder.

The four complaints against old age mentioned by Cicero in *De Senectute* are met here: exclusion from active life, the enfeebling of bodily powers, deprivation of sensual pleasure, and near approach of death.

III.

We can measure the impact of the years by the way in which they affect ambition. Joy in the possession and the exercise of power, willingness to be distinguished on account of work well done, the drive to realize a larger concept of life and to be a positive constructive force in society, are all elements in normal development, and upon the action of such qualities rests the hope of civilization. It is these traits which provide leadership in the world. Without leadership there can be nothing but anarchy, and anarchy is doubly anarchy without leaders driven by ambition. Willingness to assume responsibility, fearlessness in making and carrying out decisions, joy in the recognition of one's merit, and even intimations of secular immortality, are hardly separable from vigorous life. All of these belong to the rôle of ambition. It is difficult to understand how anyone can accomplish much without belief in his powers, without a readiness to develop them, without the self-discipline, foresight, industry and vision that effective exercise of personal power demands. Ambition has many perversions. Yet we do our best throughout the whole course of education to foster it. The stability of human institutions and the perpetuity of the Church herself depend on the law of surplus service, on a willingness to be concerned and to do work for others and to consume in that work the surplus of energy not required in personal life. There is a refreshing candor in St. Paul who finds no fault with any one who wishes to become a bishop. I think that the public opinion of the clergy would promptly condemn a priest who openly shared St. Paul's opinion. The saying that the office should seek the man and the man should not seek the office, has in it as much error as wisdom.

It is well to be on guard against self-seeking, to interpret all visions and opportunities free from the impulses of personal aggrandizement, and to keep a solid grasp on the understanding and axioms of humility. But in normal development, life

displays ambition, fosters it and welcomes all discipline and effort that serve it. I know nothing lovelier in the world than the sanctities with which newly-ordained priests invest their ambition as they go forth in the glory of consecration to the service of Christ. But the years enact their penalties. A day comes when energy, foresight, devotion and industry, the stuff of which dreams are made, show the effect of the years and then one has begun to grow old whether years be many or few. I recall an instance of forty years ago when a priest long since dead embarrassed many of his friends by unconventional behavior and rudeness. He was taken to task by one of them. His reply was as stupid as his conduct was unworthy: "I will never be anything more than I am and hence I don't care much about anything." We credit ambition with many faults, but we shall be unfair to it until we give it credit for much in the upbuilding of character and in the stability of civilization. The loss of ambition is followed by a habit of centering interest upon self in the late years of life. Physical comfort, freedom from turmoil, easy routine duties, desultory conversation, hearers who are willing to listen to the recollections of age without being bored, are elements in the happiness of old men. The history of a man's ambition marks the record of his years.

IV.

There are many curious experiences associated with age that serve as a measure of its encroachment upon life. The habit of postponement is almost universal. In the days of our prime, when life is fairest and powers are at their best and enriching compensations await successful effort, we think of many things that we would like to do, perhaps that we should do. There are services expected of us for whatsoever reason. We start many things and finish relatively few of them. We begin to postpone and to promise. Next year or the year after we shall do thus and so. This or that obstacle will have been surmounted and then the neglected work can be done. All of this is honest enough. The subtle action of time is found when we become resourceful in finding excuses for further postponement. And then as years advance, determination weakens, real or apparent obstacles are multiplied. We meet the promise and the hope of earlier years indifferently and then we know that we are growing old.

V.

It is said in the class-room that old men are conservative and young men are radical. This is a general statement which, as the French say, is false at some points, as all general statements are. We find conservative temperaments at sixteen and radical temperaments at seventy. Nevertheless it is generally true that age becomes conservative. The priest who wishes to learn how old he is from this standpoint, may rest his judgment on rather simple tests. If he becomes intolerant of views that he does not like; of persons who disagree with him; if he dislikes all innovation just because it is innovation, his mind and temperament show the ravages of time. Elderly persons sometimes say that what was good enough for them in the past is good enough for them now. I recall a priest of seventy who had three assistants. The telephone was placed in a most awkward position on the second floor of the rectory. A sick-call at night disturbed the whole household, including the ageing pastor. It required two years of patient labor to induce him to install a modern arrangement. His own comfort was sacrificed because of his dislike of changing old ways. Pastors who are too fond of old methods in parish life; who frown upon the enthusiasm of young assistants, perhaps at times lacking tact, but fired by vision and zeal; who condemn new-fangled notions without giving one of them a hearing; who are satisfied with their work and tolerate no other thought that it might be better done, are instances of the kind of conservatism that does not serve the interests of souls well.

Life moves constantly and rapidly. Old ways and old views have no finality that is axiomatic. Innovation, change, is the universal law. Minds and views take on cement-like hardness as years advance. Nature herself has made provisions for progress by the universal impulse of innovation and it has in large measure entrusted that work to the young—that is, the relatively young. I suppose that willingness to learn from younger men, patience with their enthusiasm, toleration of their mistakes and honest praise for their industry, are elements in mature clerical wisdom. In any case, nothing else can so effectively defy the action of time and insure many of the gifts of youth to a man of advancing years. A priest whose insight enables him to discover the qualities and extent of his own

conservatism will realize how much it contributes to the stability of civilization, but he will see that nature equips the young with the impulses of innovation upon which human progress depends. Emerson remarked happily of conservatism and radicalism that each is a good half and an impossible whole. The wisdom of life is in the combination of the two. It is not found in the domination of one.

It seems that there is an exaggerated mechanism of self-defence which makes an elderly man slow to see his actual mistakes, prolific in excuses for those that he does see, and inclined rarely to place the blame upon failing powers. Thus the thought of replacement, of stepping aside in order that others may take up the work, remains all but alien to the mind. It is the hard task of efficiency to deal with the problem at the cost of sentiment. The abundance of volunteers willing to replace older men shows how thorough nature is in providing replacements in order that continuity in her work may not be interrupted.

To have been effective in priestly work, whatever it be, is of course no guarantee that effectiveness will never be lost. In his prime a priest may have been known as builder, organizer, orator, writer, administrator, or pastor. He brought exceptional ability to his work. Favoring circumstances seemed almost to enhance his ability as he became outstanding. He becomes so accustomed to his own reputation that it is part of his very self-consciousness and he can hardly think of himself except in the terms of his reputation. Many of the legitimate satisfactions of life flow to him through a reputation honestly earned and sustained with becoming dignity. Times change. Work becomes complex. New thought, new knowledge, new insight demand recognition. The day comes when the leader is inadequate to his tasks. His reputation survives his efficiency. One wonders, for instance, how much at home a pioneer in aviation feels attending a present-day aeronautical congress in which astounding results of research and technical progress are reported. The pioneer made all of this possible, but he can hardly share it, except as a respected historical figure.

This is an altogether trying experience in the life of any priest who has attained to a position of leadership. It is diffi-

cult to understand how a leader can identify himself intimately with a movement to which he gives himself without reserve and at the same time cherish the qualities that would lead him to step aside the moment he discovers that the work has gone beyond him and he is apt to become an obstacle to it. A pastor who is as nearly adequate as it is possible to be; who has measured up to every standard of ideal service and unremitting zeal, will hardly be spared regret when he discovers that the work that he loved has gone beyond him and it calls for other hands to take it up. The same may be said of every line of priestly endeavor in the Church. Of course, there are those who see all of this impersonally and who step aside when the time comes, seeking happiness in more modest pathways. The years deceive us. We must be on the alert. A tradition of tenderness leads us to sacrifice efficiency to sentiment here. But they who study the effects of the years will have their own wisdom and will not become problems.

VI.

Another way of reading the work of the years in our lives is found in relation to the extent and quality of our illusions. Readiness to believe in ideals and prompt devotion to them, trust in heroes, respect for those in authority, readiness to find and respect goodness everywhere, and optimism that springs from temperament rather than insight, are among the graces that give charm to life. They have a benevolent mission in the world because they delay the severities and cynicism forced upon us by the disappointments of life. When younger men are disillusioned, they become cynics and find unhappy corroboration for their meanest traits. When the process of disillusionment is delayed to the later years, it can be borne more easily. I think that none of us can live without some illusions: perhaps not without many of them. The wise man is on guard against getting more practical truth at any time than his happiness can stand. One is much more patient with disillusionment at seventy than at thirty. As we shrink the circle of our interests and our sympathies are narrowed, we have less need of illusions, and unpleasant realization affects us less directly. The elderly man becomes tolerant of the limitations of life. When his nature has not been spoiled he finds good-

ness everywhere, and he is concerned chiefly about his own physical condition, his comfort and his audience.

Undoubtedly as we grow old we gain a new kind of self-knowledge. Some of the illusions of self are replaced by practical insight into the real self, and the effect is a decided spiritual gain. Many of the minor faults in Christian living that we overlooked or excused too readily in our days of enthusiasm and vigor are understood more clearly in the calm toward the evening of life.

VII.

There is a kind of loneliness that is inseparable from advancing years. The thoughtful man knows of many haunting mysteries in human relations. After all we are "echoing isles" in the ocean of life and our voices are heard across the waters. Penetrate deep enough into any human heart and you come upon the zone of loneliness. It is perhaps the citadel of individuality, of personality, by which we come near to God. But from the standpoint of social relations something of the same kind occurs. One seems to become almost a foreigner in one's own country and class when one grows old. It is the future of the world that makes its present. It is they whose faces are lovely with the morning or noonday of life that own the world and largely control it. Older men are gradually edged out. When their activity ceases, associations contract. One knows fewer and fewer of those who have come recently upon the stage of life. We saw recently in a cultural magazine statements from two college seniors. They tell us that their elders have bungled civilization; that the young are ready now to assume its direction and that they can hardly fail as signally as their elders have failed. As we grow older we become less able to understand the younger generation, to tolerate its motives or respect its values or forgive its attitudes toward life. Yet there is an undeniable fascination in the courage with which they face life; in the freedom with which they express their minds, and even when they tell us of the older generation that we are old-fashioned, quite out of date. There is something in tone and manner that does not altogether displease us. The reverences that have guided us, the timidities that wisdom had transmitted, the decent inhibitions that

had become second nature to us, are out of date. We have known only them and we are lonely. So long as a man retains sympathy with the young, understands and likes them, he cheats the years, for he himself remains young.

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OUR PRESENT KNOWLEDGE OF EARLY MAN.

THE early history of mankind should be of interest to everybody, and the priest especially has most urgent reasons to become familiar with the main facts of this history. However, where can he find reliable information? Treatises dealing with early man are usually contained in voluminous books, or they are scattered through a number of periodicals inaccessible to the great majority. Moreover, the technical language usually discourages the perusal of such writings by those who lack special training. Finally, many of these publications are suspected of being influenced by extremely evolutionary principles and even by materialistic tendencies. For these reasons a short summary of the main facts may be welcome.

The evidence of man's presence in prehistoric times is derived — (1) from his tools and weapons, made of stone and bones, and found in geologic strata whose age is determinable; (2) from skeletal remains of man contained in those strata, and (3) from drawings and paintings dating back to the same periods.

PREHISTORIC METHODS.

The greatest question for one not familiar with geologic methods lies in this: How can the age be determined of strata and of the tools and skeletons imbedded in these strata? It should be borne in mind that for the present discussion the relative age is understood, i. e. the relation of those strata to some major events in geologic history, not the absolute age expressed in millenniums. These major events are the repeated glaciations and deglaciations of Northern and Central Europe and of the high mountains, accompanied by alternating cold and warm climates. Indicators of these climatic changes are the remains of animals and plants. Thus the woolly mam-

moth, the woolly rhinoceros, the reindeer, plants of the arctic zone are evidently signs of low temperature and of a glaciation; whereas, in the preceding time, the existence of the hippopotamus in France and Southern England and of plants now restricted to southern countries, points to the warmer climate of an interglacial period.

The implements made by man and his skeletal remains are found with animals and plants of a cold climate as well as with those of a warmer one. A few examples as illustrations: along the Somme River in France the strata of numerous gravel pits have been searched and studied for traces of man, with great success. Commont found, e. g. in such a pit near Amiens, at the bottom a red gravel deposit with implements of a rough make (hand-axes). In a sand above this gravel the bones of hippopotami were contained, indicating a rather warm climate, during which the river was never frozen over; it was the last interglacial period. Other gravel layers above the sand included the remnants of mammoth together with implements of a higher workmanship. The mammoth indicates a lowering of the temperature; it was the last glacial epoch. The French prehistorians have given special names to the successive strata or cultural stages, as they appear in the Somme Valley and at many other places. Each of these stages is characterized by a special form of stone implements and by a special association of plants and animals. Chellean is the lowest stage, including plants and animals of a warm climatic interval; roughly hewn hand-axes (*coup de poing*) were the most important tools and weapons of man (last interglacial period). Acheulean, the middle stage, was a transitional period, warm in the beginning, cold at its close. The implements were finer and worked at the edges as well as all over the surface (beginning of the last glacial period). Mousterian, the upper stage, contains animals and plants requiring a decidedly low temperature. Human industry was distinguished by the great development and fine execution of small forms. Also some bones were used (last glacial period).[1]

[1] According to others, the cultural stage of the Mousterian began in a warm climate, that of the last interglacial period, and it continued into the last glacial period. Accordingly, Acheulean and Chellean would have to be placed in an older warm epoch, the second-last interglacial period.

A much more complete succession of prehistoric events was studied by Professor Dr. Hugo Obermaier in a cave of Northern Spain, Castillo, in the province of Santander. Here the sequence begins with strata containing human implements and reindeer—denoting a cold climate even affecting Northern Spain. It must have been the second-last glacial epoch. Then follow the animals characteristic of higher temperature, belonging to the last interglacial time. These in turn are overlain by strata with reindeer, pointing to a new invasion of the cold: the last glaciation. This latter stage includes implements of the Mousterian industry. The Mousterian culture, which, in the Somme Valley, is the top layer, is in the Castillo cave followed by younger cultural stages, still belonging to the glacial time and designated as the late Paleolithic. Finally, after a long interval, tools of copper appear which were made about 2,500 B. C.

These two examples may suffice to illustrate the field methods of the prehistorian. In numerous caves and open places the same sequence has been found, although usually not in the same completeness. By such investigations a system of prehistory has been solidly established and the presence of man has been traced far back into glacial time, which is also called the Pleistocene or Quaternary.

To obviate a not uncommon objection, attention is called to the fact that all these results are based on studies of undisturbed strata. If any suspicion of a later disturbance arises, the prehistorian will prefer to reject such an occurrence or at least report it as a doubtful matter.

Even more scrupulously do prehistorians investigate when they are dealing with skeletal remains of man. In such cases the possibility of a burial must always be considered, and indeed there are instances in which there can be no question but that the remains represent a burial. However, even then it is usually possible to determine the age of the find by determining the age of the stratum resting immediately and undisturbed upon the skeleton. The latter is evidently older than this undisturbed stratum.

Prehistoric Classifications.

A discussion of the actual finds of human skeletons made up to date presupposes at least a summary knowledge of the classification used in prehistory, especially for the Old Stone Age, with which alone we are here concerned. During the Old Stone Age or Paleolithic, man used chipped stones as implements, without polishing them. It lasted in Europe to about the end of the glacial time and was followed by the New Stone Age or Neolithic, during which the climate was essentially that of to-day.

The Paleolithic is subdivided into two sections, and they are of the utmost importance: the early Paleolithic, comprising Chellean, Acheulean and Mousterian as characterized above, and the late Paleolithic with the cultural stages of Aurignacian, Solutrean and Magdalenian, followed by a transitional stage to the Neolithic, the Azilian. The man of the early Paleolithic belonged to a peculiar human race, the Neandertaler. In the late Paleolithic several races were living which were closely related to the peoples of the present. In this latter time man showed surprising artistic skill, as appears in his drawing and cave paintings, while not a trace of such handicraft has ever been found with the implements and remains of Neandertal Man.

What do we know of Neandertal Man? One may hear or read, occasionally, a statement to the effect that the remnants of prehistoric man are very scanty. Quite the contrary is true, as will be learned from a summary of the main facts. In all, skeletal remains of seventy individuals, belonging undoubtedly to the Neandertal race, have been unearthed. These are distributed over eighteen prehistoric stations in Spain, France, Belgium, Germany, Moravia, Croatia, Italy (near Rome) and Palestine (at Lake Genesareth and at Mount Carmel, where up to date nine Neandertalers have been dug out). Many of these seventy individuals are in a more or less fragmentary condition, it is true, but the fragments are frequently those of important parts of the skeleton, as skulls, jawbones, teeth and limbs. Seven fairly well preserved skeletons have been recovered, probably all from sepultures.

The peculiarities of the skeleton of Neandertal Man are summed up by Ales Hrdlicka in *The Skeletal Remains of Early Man,* Smithsonian Miscellaneous collection, vol. 83: "The main features of the average Neandertaler are fairly well-known. They include a moderate stature, heavy build, and a good-sized, rather thick, oblong skull, with pronounced supraorbital torus (i. e. strongly developed eyebrow ridges), low forehead, low vault, protruding occiput, large, full upper maxilla, large nose, large teeth and a large, more or less heavy lower jaw with receding chin" (p. 340). "In the size of his brain the Neandertaler compared with man of to-day; but morphologically the brain was generally inferior" (p. 322). It should be understood that these characteristics are those of the average Neandertaler, also of the children. They are not as strongly developed in all finds, e. g. the two skeletons found together in Spy, Belgium, differ considerably, one being typically neandertaloid, the other approaching much closer to modern man.

It is well known that the discovery of the skullcap of the first Neandertaler, from which the name of the race was taken, in the valley of the Düssel (Neandertal) near Düsseldorf in 1856, was the occasion of a heated discussion amongst scientists. Virchow, in particular, with all his authority opposed the opinion of those who ascribed this skull to a special race, or regarded it as the "missing link" between ape and man. The opposition was then justified, because the geologic age of the find was unknown and it was the only skull of its kind known at the time of the discovery, and for some time later. The conditions changed completely about 1900 and have changed much more since 1908 and 1909 when almost complete skeletons of the same build as the man of Neandertal were found. At present scientists unanimously acknowledge the existence, during the glacial period, of such a human race or species.

In spite of all these facts it is surprising that some Catholic writers ignore the whole development during the last thirty years and attempt to discredit Neandertal Man by referring to the old controversies and to some twenty or more different opinions amongst scientists of those days. These writers dare to tell their readers that we have only a few bones of Nean-

dertal Man and these very doubtful, meaning by Neandertal Man the finds from the Neandertal. As a matter of fact, if these "few bones", found in 1856, were thrown on the dump pile, it would be no serious loss to our knowledge of the Neandertal race, so well-known from so many other places.

In the late Paleolithic and late glacial time other human races took the place of the Neandertaler. Their implements of stone and of well-shaped bones and deer antlers are found in caves in Southern France and Northern Spain, where they developed a surprising skill in engraving and painting. The implements and artistic designs are also found in open places. The physical characteristics of this man do not differ in any important trait from races of to-day. Therefore it may suffice here merely to mention their existence.

Pre-Neandertal Men.

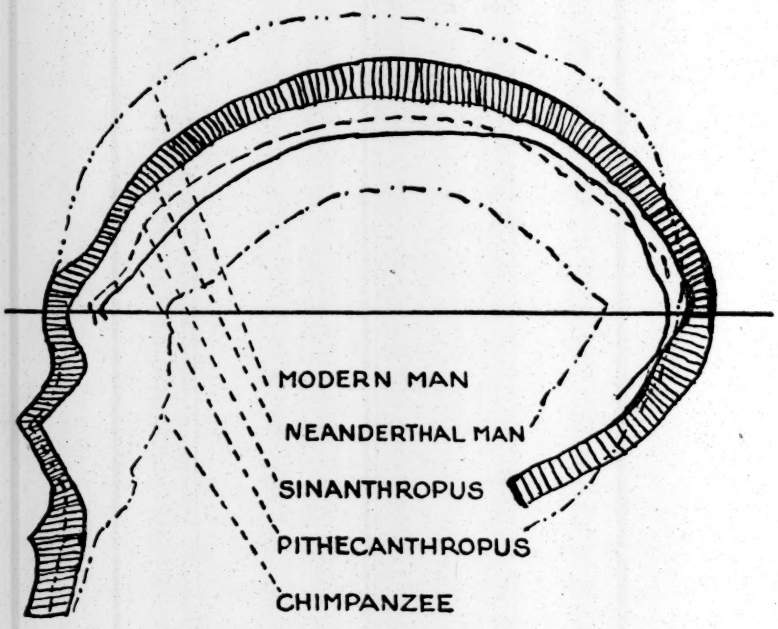
Of much more importance are those human or human-like beings which were on earth before Neandertal Man. The latter lived during the Mousterian cultural stage of the Old Stone Age. Whether he was already in existence during the preceding Acheulean is still doubtful. From the Chellean no traces of men are extant. And yet an intelligent being was then upon earth; the numerous implements found in Chellean and Acheulean strata are incontestable proofs of this.

Skeletal remains found at Piltdown, England, are ascribed by many to a man of these early cultural stages or even of a more remote period. Therefore, the fragments pieced together, received the name Eoanthropus, Dawn Man. However, the real age of this find is very doubtful. Moreover, the skull and the jawbone may belong to very different beings. Recently a German anatomist, after a careful examination of the casts of the fragments, has reached the conclusion that the cranium agrees with that of a modern Englishman, or at least with those craniums that are found in England from the Bronze and Iron Age. On the contrary, the lower jaw and the molar teeth do not reveal any peculiarities which are specifically human, while their forms are intermediate between orang-utan and chimpanzee, approaching more closely to the female of the former. The conditions of the occurrence in a gravel and the circumstances of the discovery do not prohibit

the assumption of an early Tertiary age for the anthropoid jaw and a very recent date for the human skull. Thus Eoanthropus never existed.[2]

On the other hand, in a more recent preliminary report on his studies of the originals, Hans Weinert shares the opinion of the English authors that the fragments of the skull and of the jawbone belong together, constituting two remarkable specimens of man: the skull is essentially human, but the jawbone is not as anthropoid-like as it was assumed; the teeth are human. It was a real *homo,* even more so than the Neandertaler. Still, the formation of his jaw remains an unsolved problem. Weinert agrees with Friedrichs that the pre-neandertaloid age of this man is by no means established. Hence it is no Dawn Man.[3]

Figure 1.



Sagittal contours of the skulls of chimpanzee, Pithecanthropus, Sinanthropus, Neanderthaler and Modern Man (after Weinert). The shaded area for Neandertal Man gives the variations of all finds.

[2] H. F. Friedrichs, *Zeitschrift für Anatomie und Entwicklungsgeschichte,* Bd. 98, pp. 199 ss., 1932.

[3] H. Weinert, *Forschungen und Fortschritte,* vol. 8, 10-20 Dec., 1932, pp. 449-50.

The famous *Heidelberg jawbone* is in a much more favorable condition. It was discovered in 1907 at Mauer near Heidelberg in a quarry, 79 feet below the surface. From the same layers fossils of an elephant, of a rhinoceros, of a lion and of other extinct animals were taken. These point to a high geologic age, not later, according to the first authorities, than the second-last interglacial period, and probably pre-Chellean. Implements have never been found in connexion with the jaw. The well-preserved jawbone with all its teeth "is considerably larger and stouter than any other known human mandible . . . the chin slopes backward as in no human being now known or thus far discovered, with the exception of Eoanthropus. The total of the characteristics of the bone are such that, had the teeth been lost, it would surely have been regarded as the mandible of some large ape rather than that of a human being. The teeth of the Mauer jaw, however, are perfectly preserved and, though large and provided with great roots and in various other ways primitive, they are unquestionably human teeth." [4]

The *Rhodesian Man* comes from the Broken Hill Mine in Northern Rhodesia (1921). It is, according to Hrdlicka, "a tantalizing specimen to the student, who is wholly at a loss as to just where it belongs taxonomically or chronologically." [6] To judge from the accompanying animal bones it cannot be old and yet the brain case is neandertaloid or even pre-neandertaloid. On the other hand, the face and the thighbone are modern human, the latter being "remarkably negro-like in its distinctive features." [6] The lower jaw, which might be decisive, is missing.

The latest find of prehistoric man is *Sinanthropus Pekinensis* from Chou-Kou-Tien near Peking. Human skeletal remains of about a dozen individuals were unearthed, amongst which, according to Abbé Breuil,[7] there were two brain cases, fragments of some more skulls, a good half-dozen jawbones and many isolated teeth. The same authority, and the geolo-

[4] Hrdlicka, l. c., pp. 92 and 93.

[5] L. c., p. 130.

[6] Hrdlicka, l. c., p. 131.

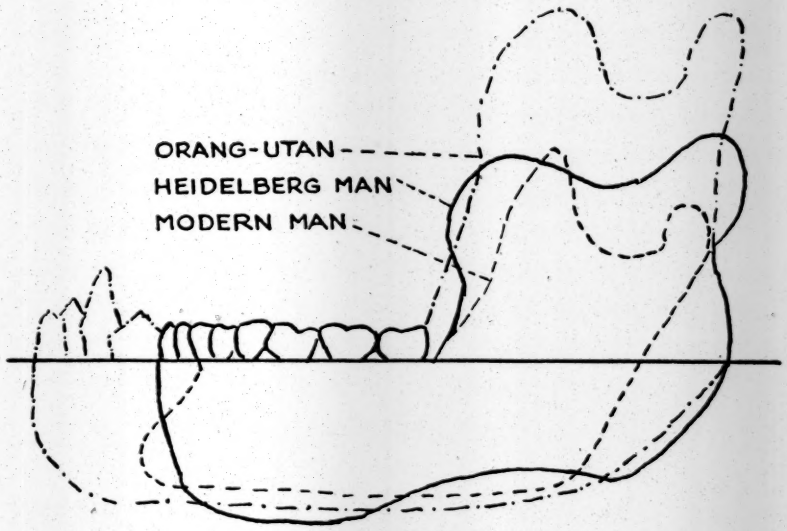
[7] See *Anthropos*, vol. 27, pp. 1-10, 1932.

gist, Father Teilhard de Chardin, S.J., who studied both the cave and the originals of the human remains, agree that the skull of Sinanthropus is morphologically far inferior to that of Neandertal man. The jawbones are similar to that of the Heidelberg Man: the chin is altogether absent. On account of this physical inferiority the question arose whether Sinanthropus was an intelligent being or not. A doubt was justified so long as no indications of human activity were known. However, by examining a fragment of a deer antler, Abbé Breuil became convinced that in the time of Sinanthropus fire and stone implements were used. Indeed, soon afterward, in March 1931, the resumption of excavations revealed black layers, resembling the well-known paleolithic hearth-sites in Europe, which contained charcoal, seared bones and a great quantity of quartz chips, intentionally shaped. Abbé Breuil was invited to China and convinced himself by the study of two thousand implements which were taken from a single level of the cave. Also many horns of gazelles and antlers of deer and other bones were adapted to various uses. Thus it seems to be firmly established that Sinanthropus was a real man.

As to his age, all authorities agree that the Peking Man lived in a very early period, even before Neandertal Man; possibly he was contemporaneous with Heidelberg Man or even his predecessor. The grounds for this conclusion are derived from the study of the fossil bones of animals found in the same cave. These contemporaries of Sinanthropus point to an earlier period than that in which the Chinese loess was deposited. Now, since this loess contains the species of rhinoceros (which characterizes in Europe the last glacial period) and since the implements found in the Chinese loess belong to the Mousterian (the cultural stage of Neandertal Man), Peking Man must belong to an earlier epoch.

Abbé Breuil writes in *Fu Jen News Letter* (Catholic University of China), January issue, 1932: "Sinanthropus is a being approaching on the one hand (though notably more advanced in development), the famous manlike creature of Java known as Pithecanthropus; and affiliated, on the other hand (though more primitive), with the well-known Neandertal race."

Figure 2.



Lower jaws of orang-utan, Heidelberg Man and Modern Man. (After Obermaier.)

Pithecanthropus erectus from Trinil, Java, since the discovery of its main remains in 1891 and 1892, has been the subject of considerable publicity. These remains, a skullcap and a thighbone, the latter found at a distance of about 50 feet from the former, but at the same level, are very remarkable. The skull differs, according to Dubois, the discoverer, "from that of the living chimpanzee by its greater size and its higher vaulting." "The femur is remarkably human-like . . . the character of the bone makes it certain that the Javanese Anthropithecus stood and walked equally upright as man." The discussion following these statements was very lively and it is not yet ended. Many questions arose: Was Dubois right in calling the femur human-like? Does this femur belong to the skullcap? Was the latter that of an ape? or a man? or or an intermediate form? Morphologically it is evident that it is larger and more-highly developed than the skull of any ape, and that it is far below the skull of any man, even that of the Neandertal Man. These peculiarities give Pithecanthropus its well-deserved repute. One may ridicule the hypotheses and theories which have sprung up round it like mushrooms

and disappeared as such, but it cannot be denied that the skullcap of Pithecanthropus indicates the existence, at some time in the geologic past, of a being which was intermediate in physique between ape and man, and which possibly had an upright walk. To ignore the significance of this fact is as wrong as to build lofty hypotheses on a single skullcap and on a thighbone which may not even belong to the skull. The only reasonable thing is to wait for further discoveries and more complete finds of these strange creatures.

No wonder, therefore, that prehistorians look up to Sinanthropus as a possible solution of these puzzles, and rightly so, if the reports of the two French priest scientists are correct, that the Sinanthropus is intermediate morphologically between Pithecanthropus and Neandertaler,[8] and that Sinanthropus was a real man, an intelligent being who used fire and made implements and who showed a special piety toward his departed ones.[9]

Human Evolution and Scientists.

It is not the intention of the writer of this summary of our knowledge of early man to enter into a discussion of the very difficult and delicate problem, whether the body of man developed from animal ancestors or not. However, a few remarks on the attitude of modern scientists should not be out of place.

The data summarized in the preceding pages seem to show plainly that there exists a morphological series from the ape over Pithecanthropus and Sinanthropus through Neandertaler to the modern man. Hence, it is not surprising that the overwhelming majority of scientists interpret this morphological succession as a phylogentic relation, i.e. as an actual descendance of man from the apes or ape-like creatures, or at least in a general way, from animals. Many are very pronounced in proclaiming these opinions; e.g. Hans Weinert writes in *Menschen der Vorzeit,* Stuttgart, 1930, p. 127: "We have to accept this evolutionary process as a fact, since no other theory fits so well into our real knowledge and nothing can so fully

[8] Hrdlicka (l. c., 368) is not convinced of such an intermediate position. However, he saw photographs only, while Breuil and de Chardin studied the originals.

[9] See *Anthropos,* l. c.

satisfy our intellect." Professor William K. Gregory of Columbia University recently made the following statement at the meeting of the A.A.A.S., Atlantic City, 29 December, 1932: "It appears to be virtually proved by hundreds of separate items of evidence that men and apes are the divergent offshoots of a common stock, the existence of which, though not the period, is sufficiently documented by the large mass of evidence already at hand." [10] Others are more reserved and not as definite in their pronouncements. But even these regard the evolutionary theory, also in its application to man, as the foundation and as the necessary result of prehistoric researches.

Two men of the Smithsonian Institution, Gerrit S. Miller, Jr., and Alles Hrdlicka, have in recent years severely criticized some opinions held by great authorities in prehistory and anthropology. Some time ago Miller warned against an over-estimation of the few bones of Pithecanthropus and of Piltdown Man, and he stressed the point that the finds are not sufficient for far-reaching conclusions. In a recent paper, published in the *Smithsonian Annual Report* for 1931, Miller contends that it would be against all rules established by the geologic record, to derive the giant man from the giant anthropoid, and he goes so far as to call the derivation of man from a Tertiary anthropoid stock "an alluring speculation." However, Miller protests against any interpretation of his criticism of some opinions favored by certain scientists, as an attack on the theory of evolution of man from animal ancestors, whatever they may have been. To understand Hrdlicka's viewpoint, it is necessary to bear in mind that Neandertal Man was and is regarded by many as a distinct species of *homo,* from which there are supposed to be no transitions to man of the late Paleolithic and to the man of the present. Now Hrdlicka, in the publication referred to repeatedly, summarizes his reasons why such a separation of the Neandertaler from recent man seems to be improbable, and he concludes: "There remains but the third alternative — which is the evolution of the Neandertaler into later man. . . . There is not yet enough material to definitely decide it. But the thoroughly sifted indications appear to the writer to favor this assumption. Meanwhile, there appears to be less justifica-

[10] *Science,* 13 January, 1933, p. 30.

tion for the conception of a Neandertal species than there is for that of a Neandertal phase of Man." [11] There is nothing new in such a conclusion. Ever since Klatsch in 1908 reported on the neandertaloid features of certain Australian aborigines, the Neandertaler has come out of his supposed isolation and even before that time a number of eminent prehistorians have referred to the Neandertaler as a special human race, rather than a human species. Such a view, to their mind, does not affect at all the problem of evolution; Hrdlicka, e.g., speaks plainly of the "evolution of the Neandertaler into later man." This interpretation seems to fit even better into the original concept of evolution—a slow process by gradual changes.

The finds of Sinanthropus are regarded as a new confirmation of the evolutionary theory. Thus in *Stimmen der Zeit*,[12] Father Felix Ruschkamp, S.J., quotes and fully agrees with the statement of Weidenreich: "There cannot be any doubt that Sinanthropus together with Pithecanthropus completes the morphological evolutionary series of the human form from Homo primigenius (Neandertaler) going downward in a straight line." Rather puzzling is the attitude of some Catholic writers who pretend that Sinanthropus cannot be regarded as evidence bearing on the question of the bodily evolution of man from animals, because he was an intelligent being. Whether Sinanthropus or Pithecanthropus were ape or man has no bearing on the evolutionary concept, so long as the morphologic features and geologic sequence point to a succession of ape-Pithecanthropus-Sinanthropus-Neandertaler-recent man. The great majority of experts, if not all, are convinced that such a series is established, though many details are still to be worked out and in these details there will be always disagreement amongst the workers in related fields. But this disagreement should never be construed into a denial of the main issue. The scientists who are very strict in their censure of certain opinions would forcibly protest against such a misinterpretation of their intentions.

Finally, it should not be passed over in silence that some eminent anthropologists, for embryological reasons, infer that the man of to-day should be derived rather from ancestors of

[11] L. c., 348.

[12] Vol. 123, April issue, 1932, p. 56.

a more developed braincase than had the Neandertaler or Pithecanthropus. Father Wilhelm Schmidt, S.V.D., develops similar ideas from an ethnological viewpoint. According to his view, the pygmies are the oldest peoples living to-day. However, their skull has no neandertaloid features; it is, on the contrary, well vaulted; the forehead is straight; the eyebrow ridges are at least not prominent. Therefore, Fr. Schmidt argues, the physique of the oldest races of pre-historic man should rather be similar to that of the pygmies than to that of Neandertal Man. Hence, the latter cannot be the oldest race of mankind; it was preceded by one with a higher-vaulted braincase. The similarity of Neandertal Man and Pithecanthropus with the apes would be accounted for, on this theory, by convergence rather than by descendance.

These opinions are not favored by the majority, because the geologic succession of prehistoric man, as far as known up to date, does not seem to bear out such a development, except for the one fragmentary and mysterious skull of Piltdown, whose geologic age is doubtful. The latest finds of Sinanthropus seem to be another confirmation of the succession inferred from geology.

In concluding this discussion, two remarks of Father Schmidt may be quoted from his work, *Die Uroffenbarung als Anfang der Offenbarungen Gottes* in Esser and Mausbach: *Religion, Christentum, Kirche,* vol. i, 5th ed. 1923: "Including the most sober-minded specialists—geologists, paleontologists, anthropologists—there is scarcely anyone who, in the present state of our knowledge, would dare to disavow evolution altogether. On the contrary, all lean more or less toward its acceptance" (p. 59). On page 52 he includes in this statement expressly the Catholic specialists. On the other hand, he writes: "The doctrine of an evolution of man from animal ancestors is by no means incontestable and evident, as is frequently proclaimed" (p. 46).

It seems therefore that the safest attitude for theologians would be that of (a benevolent?) neutrality. The whole problem of prehistory and of human evolution is in good hands. Many priests of the highest reputation are working in this field and we can confidently wait for a peaceful issue of the controversy. More important than any heckling with

scientists about evolutionary theories is the cleansing of evolutionary ideas from materialistic tendencies and the safeguarding of the spirituality and immortality of the soul. There the average priest ought to be the guardian, instead of wasting time and energy on problems which are far from his usual training, and in which he will be regarded always as an outsider; just as we rightly resent the intrusion of a scientist on and his blunderings in theology.

The problem of human evolution has been here presented merely from a scientific angle, especially from the viewpoint of the geologist and prehistorian. The theological problems involved have been treated recently by the Rev. Ernest Messenger in *Evolution and Theology* (New York, 1932). It is the opinion of that author that "Scripture yields only a negative result. That is to say, Scripture neither teaches nor disproves the doctrine of the evolution of the human body" (p. 275).[13]

The Absolute Age of Mankind.

It is certain that man was living before the last glaciation and there are strong indications that he was witness of the preceding (second-last) glaciation (Heidelberg Man). It is even possible, that man was already on earth before the third-last glacial period or in the beginning of the glacial time (Sinanthropus). Is it possible to express the duration of these geologic events in millenniums? If one expects accurate figures, we should say no. However, approximately the time can be given which elapsed since the beginning of the recession of the last ice sheet in Europe, after it had reached its maximum extension. That happened not later than 15,000 years ago, more probably 18-19,000 years are needed. At that time man was living, together with animals of a cold climate, in Southern France and Northern Spain.

Furthermore, it is established that man was living in the warm climate preceding the last glaciation, as far north as Weimar in Germany, i.e. in an interglacial period, when Europe was free from ice. Thus, in order to have a new glaciation, the ice had to advance from Scandinavia to North-

[13] Compare also J. Paquier, *La Création et l'Evolution*, reviewed in Eccl. Review, January, 1933, pp. 99-102.

ern Germany, over a distance of 750 miles, and man was witness of this advance. Considering the slow progress of such an advance, it seems that the figures given above must be doubled, in order to find the age of the man living at Weimar and at many places in France.

Heidelberg Man belongs to the second-last interglacial stage, i.e. after his appearance the ice advanced twice and receded twice, which increases our figures considerably.

Finally, if it be true that Sinanthropus existed in the beginning of the glacial time (Abbé Breuil), three or four advances and recessions of the ice sheets would enter into our calculation. And yet, the duration of the interglacial periods is disregarded. These warm intervals are supposed, with good reasons, to have lasted much longer than the postglacial time of 15,000 to 19,000 years.[14]

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MATT TALBOT'S LIFE OF HEROIC PRAYER.

IN more than one European country Catholics are fairly well acquainted with the life of Matt Talbot.[1] He was born 2 May, 1856, in Dublin, Ireland. His parents, who were poor, sent him to the Christian Schools, where his education ceased at the age of twelve. After leaving school he found employment with wine merchants and while thus engaged became the complete victim of drink. Later on, he worked for the Port and Docks Board, where whiskey made more profound the slavery started by beer. Then, seeing that he was disgracing his father, he became a bricklayer's laborer. Drink, however, pursued him everywhere, making him neglect all religion save attendance at Sunday Mass.

Finally, conversion came to him through the refusal of his comrades to buy him a drink when penniless. In 1884, he

[14] Further details on the absolute age of mankind may be read in the writer's article, "The Age of the Human Race in the Light of Geology", *Publications of Cath. Anthr. Conf.*, vol. I, pp. 99-115, 1929, reprinted in Smithsonian Institution Ann. Report for 1930, pp. 451-464, 1931.

[1] The Church has taken the initial steps to procure his beatification. The Catholic Truth Society published a short sketch of his life in 1926. It was translated into thirteen foreign languages.

took the pledge and, that he might keep it, he sought strength in the Blessed Sacrament and prayer. Through these agencies he triumphed.

Henceforth, his strides in sanctity became most impressive. He spent a great part of the day and night in fervent prayer. Even during the hours of work, whenever an opportunity occurred, he sought to commune with God. A good deal of that prayer was offered up before Jesus in the Most Holy Sacrament. To prayers he added the most rigid self-denial, an asceticism worthy of early Irish monasticism. For fourteen years he wore day and night mortifying chains and ropes round his body. He imposed on himself several special fasts during the year and, in general, ate little more than was necessary for the preservation of life. He slept on a wooden pillow and prayed and read on bare knees. In the spirit, too, of perfect self-denial he never married. His salary for the most part he sacrificed that he might devote it to charity. Toward the missions, especially, he loved to contribute and it was his proud boast that he had educated three priests.

These sacrifices he managed to conceal through humility till death revealed them. When, toward the end he had to enter a hospital, he removed his chains that his Cross might be unknown. Whilst there he sought no spiritual privileges, but stole down before the Blessed Sacrament whenever his strength permitted him to do so. He got well enough to leave the hospital, but was virtually an invalid for most of the two years of life that remained for him. Yet, even while yielding gradually to the ravages of illness, he tried to maintain as far as possible his spiritual rigors. To the Mass, above all, he was faithful till he was absolutely incapacitated. When the end came it was very fittingly whilst making a heroic effort to attend the Holy Sacrifice. On 7 June, 1925, he fell dead in a Dublin street whilst on his way to morning Mass at the Dominican Church.

Ireland is a signally prayerful nation. We say "signally" because hers is not merely the obligatory and rather technical fealty of prayer which every Catholic land proffers to its God: it is much more. It is something that is distinctly more tangible, something that continually and spontaneously ascends to Heaven from the very heart as well as the intelligence of the

nation. The very texture of daily Irish life is shot through and through with the luminous fibre of prayerful words. People pour their benedictions on the head of the worker. In suffering they seldom fail to bless with holy resignation the Will of God for the cross that comes their way. In joy they find many a Te Deum for the smiling countenance of Providence. In short, in a multitude of ways their daily conversation reveals a people living so very much in the presence of God that their prayerful Catholicity impresses the outsider as nothing less than atmospheric. This was what Robert Hugh Benson sensed when he said that every visit to Ireland was for him the equivalent of a spiritual retreat, for the air was so charged with benediction that a receptive soul could not but feel its elevating influence.

A nation so constantly communing with God must have produced many souls whose high sanctity is unrevealed because of the country's faith which finds little wonder in such a fact and the racial secrecy which veils what is sacred. With such souls as these, Matt Talbot, the Dublin workingman, and his marvellous record of prayer might have passed into the obscurity of eternity were it not for the suddenness of his death and its resultant revelations. It is well that such was not his fate, for the world would have lost as sublime a prayerful inspiration as ever sprang from the womb of lowliness.

Before we enter on the task of unfolding what Talbot accomplished through prayer, we must pay a tribute to the part his mother played in this phase of his spiritual life. Her devotion to the Rosary was so striking that it was said she was rarely seen without the beads in her hands. This fact must be remembered when we consider that during years of heavy drinking, her son never completely abandoned prayer. What he retained was very little, but sufficient, we believe, to prove that the good example of his mother, coupled with the efficacy of her prayers, was too powerful to permit his complete loss of faith. We think it quite reasonable to assume that the mere constant vision of her beaded hands had much to do with his fidelity during years of sin, to the Sunday Mass and the daily sign of the Cross. If this be true, then the devotion of a simple Irish mother played a prominent part in the making of a saintly soul. If his meagre prayers were mere gestures,

memories of what prayer was, they were yet a sufficient foundation for a mighty edifice of communion with God.

What lingered with him during fifteen years of slavery to the saloon, he decided to cultivate with stern thoroughness when he deserted the haunts of drink. His initial drive against the lure of alcohol was characterized by a marked intensity and sincerity of purpose in the use of prayer. This demanded tremendous willpower and self-sacrifice, seeing that it necessitated a victory not only over a systemic craving for drink but also a virtually complete reconstruction of spiritual ambitions. For many months, therefore, his prayers were primarily petitions for the gift of prayer and the acquisition of a taste for the society of God instead of the base companionship associated with drink. And so he was to be found every evening after work in a church besieging God in the Tabernacle for victory. Thus did his beginnings in spirituality prove a signal contradiction of the mistaken belief of many people that inability to pray should foster spiritual despondency. They showed, on the contrary, that the very will to pray, in the face of utter lack of desire, is in itself a prayer and a guarantee of heaven's benediction.

As the force of temptation diminished, Matt Talbot's delight in prayer increased till his daily life became completely transformed by communion with God. Of the twenty-four hours of the day and night he devoted about seven to conversing with God, whilst the rest, with the exception of about three given to sleep, were lived as far as possible in the Divine Presence. So much, indeed, did his soul hunger for God that his labors became doubly arduous, since they kept him from undivided attention to the delights of the spirit. This is evident from the fact that any action, such as partaking of meals, which permitted an attitude of prayer, found him on his knees, and any legitimate escapes from work saw him in the same posture. Prayerfulness became so much a part of his being that only seriously distracting work kept him from contact with the spiritual world. Under its all-controlling influence he was even the unwilling guest of sleep. Yet, to the latter he did not surrender completely, for whilst he slumbered he preserved the attitude of prayer through the inconvenience of a statue of the Virgin and Child pressed to

his heart. Thus prayer became the mystic food of his soul, ever satisfying it yet ever stimulating it with fresh hunger for the society of God. In proportion as it brought him new spiritual vitality it bred within him new ambition for added vitality, for a more intimate part in the Divine Life. As he scaled the heights he felt the allurement of more lofty and beauteous peaks of perfection till the eternal hills were his possession. And so his life, which looked like one continuous effort to establish a record in prayer, was in reality the loving and spontaneous expression of a soul enraptured by the Divine vision.

The form of prayer which he liked best and in which he excelled was the contemplative. This seems most extraordinary considering the active character of his life and the rudimentary nature of his education. It proves what miracles of enlightenment Divine tuition can effect in souls where men least expect their appearance. Talbot was decidedly one of those miracles, for there is undoubted evidence that he knew what contemplation in its mystic significance was and experienced it in abundance. That he grasped its meaning seems clear from one of his notes. "In Meditation," he wrote, "we labor to seek God, by reasoning and by good acts, but in Contemplation we behold Him without labor, already found. In Meditation, the mind labors, operating with its power, but in Contemplation it is God Himself who operates, and the soul merely receives the infused gifts." [2] That he not only knew what this effortless and mystic union with God meant but also lived it very often, is beyond all question.

It was a rather commonplace occurrence for those who saw him in prayer to note that rapt expression which is associated with mystic vision and an apparent insensibility to the difficulties of posture and the distractions of his environment. During Mass he was regularly seen with eyes closed in a motionless communion with God which seemed to nullify the mortifying effects of the posture he assumed. His sacrificial attendance at the Holy Sacrifice seemed to unite him so intimately with the Divine that the intensity of the union gave the

[2] *Life of Matt Talbot*, by Sir Joseph A. Glynn, p. 65. This little work of 112 pages contains a very satisfactory account of Talbot's life. It is based on first-hand information throughout.

impression of unconsciousness of the mortification of a rigid and unsupported posture. This facility for the highest form of prayer was, perhaps, largely due to his long preoccupation with thoughts of the Passion. For such thoughts he had a special predilection, as became a most sincere penitent constantly sorrowing for the pain he had caused the Crucified by his sins. A Jesuit brother who was attracted by his attitude of quiet prayerfulness remarked that it was this extraordinary spirit of recollection which always singled out Talbot for curious attention in church. Thus, his success in withdrawing himself from the outside world was so conspicuous that it could not fail to advertise his sanctity to those who beheld him. At home, likewise, his mother was frequently impressed by that fixity of gaze of his which seemed to bespeak the direct and passive character of his spiritual contacts with God. Besides, she often felt that on such occasions his prayers seemed so realistically conversational that they were addressed to persons seen. "There is nothing surer," she said, "than that Matt used to see the Blessed Virgin." Some of his own statements seemed to confirm this testimony of his mother. He often spoke of his "great joy talking to God and the Blessed Virgin". This was the language of either a mystic favored by visions or of one whose sense of realism in prayer was such that the eyes of his soul virtually transcended the veil of mortality which separated him from the world of spirit. Whatever, therefore, was the nature of his prayerful experiences it provided clear proof of his intense familiarity with things spiritual, a familiarity born of racial temperament, long-practised drill in prayer and the resultant enlightenment of the Holy Spirit. After his good mother died he took extra precautions to strengthen his prayerful union with God. Henceforth, he prayed in the dark that his isolation with God might be all the more unknown to men. But, as in church the veil cast over his eyes only proclaimed his sanctity to the world, so the disappearing light in his room only told his neighbors that he was in secret converse with the Lord.

His contemplative existence, however, far from reveals all the time he devoted to God in prayer. The delights of visionary prayer did not blot out appreciation of beautiful

vocal communication with God. Though his schooling was slight, he had the intelligent Irishman's love of soulful and well-phrased language. This was, undoubtedly, developed by the possession of a library which for a poor workingman was highly respectable. The result of the spiritual tastes given him by nature and books found generous expression through the use of a formidable array of the most attractive formal prayers of the Church. Every day saw him true to the recital of the Fifteen Mysteries of the Rosary, the Little Office of the Blessed Virgin, the Dolor Beads, the beads of the Immaculate Conception, Holy Ghost, St. Michael, Sacred Heart, the chaplet for the souls in Purgatory, and the principal Litanies. Such a daily drill in prayer assuredly proclaimed the true soldier of Christ who knew no fatigue when the service of the King was in question. It threw abundant light, too, on that great love of the beads which next to the devotion to the Mass helped to keep the faith within the shores of Ireland.

To make doubly sure that he should be pledged to prayer he became a member of various church societies. He belonged to the Men's Sodality, the Third Order of St. Francis, the Confraternities of the Immaculate Conception, Blessed Sacrament, Living Rosary, Bona Mors, and the Apostleship of Prayer. Thus, like most of his fellow-countrymen, he evinced a decided liking for organizations, knowing the power which resides in well-ordered and united efforts. It was, probably, this conviction which made him depart from the ways of spiritual isolation which otherwise he cherished. Perhaps, too, he hoped that his contribution to organized prayer would not attract undue attention and would be merely considered the spiritual activity of an average good layman. Though the cumulative effect of his activities, if known, would be found to attract exceptional attention, he probably believed that the distribution of his prayerful work amongst various societies in different places would conceal its extraordinary character.

In every other respect, however, he seemed most determined to conceal the close communion he held with God. So much, in fact, did he cultivate speaking to his Father in secret that human intimacies were non-existent in his life. At home the seclusion of his room always veiled his conversation with God.

In the timber yard where he worked he always found during leisurely moments a hidden nook for the same purpose. A little cell specially constructed near the scene of his labors afforded him many opportunities of acting the hermit in the midst of the busy world. It is worth noting here that the only hearts which he welcomed to his prayerful union with God were those of little children. Perhaps he did not think that people would pay much attention to the talk of little ones. And even if they did, perhaps, he was content to sacrifice some of the consolations of secrecy for the sake of stimulating and encouraging the sanctity of innocence. At any rate, he did not regard the prying eyes of little ones as carrying enough of the world with them to seriously affect that intimacy with God which demanded shyness with men.

Above all, he wished to hide the sacrificial character of his prayers. That typical Irish love of suffering in secret, a love born of resignation to the holy Will of God, was his in a marked degree. As he loved the hidden character of the uncomplaining Victim of the Altar, so he liked to imitate Him in the concealment of the hardship which attended his prayers. For many years he succeeded in praying on bare knees through slits in his trousers which he managed to hide from even his closest associates. Wrapped in chains, too, he went through the prayerful obligation of his life only to surprise us by this fact at his death. The Stations of the Cross he would have performed on his knees every morning in church were it not that he preferred the spiritual sacrifice of secrecy to prayer attended by physical discomfort yet soothed by attendant admiration.

This isolation in prayer, however, did not leave him selfishly thoughtful of his own spiritual well-being. He loved to think of others when he spoke to God and especially when the distress of those who sought his assistance was spiritual. This prayerful charity of his seemed most pleasing to God, for it seldom failed to obtain what it sought. Of the sinfulness, too, of the world in general he had a vivid and abiding consciousness and a good fraction of his prayers was offered in reparation to the outraged Majesty of God. Above all, he seemed to feel the need of prayer of reparation whenever any insult was offered to the Holy Name of Jesus, and on such

occasions he retired, whenever possible, to make good the injury by a recital of the Divine Praises.

This record of prayer which we have given to our readers is surely sufficient to establish the heroic sanctity of Dublin's humble laborer. With a generous heart he had sought, according to his own words, the gift of prayer. His request met with such loving response that his prayerful success has become a brilliant light for a prayerful nation.

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Analecta

ACTA TRIBUNALIUM.

Sacra Paenitentiaria Apostolica.

I.

MONITA DE USU FACULTATUM CONFESSARIIS PER ANNUM SANCTUM TRIBUTARUM DEQUE RATIONE INDULGENTIAE IUBILAEI LUCRANDAE, AD NORMAS CONSTITUTIONUM BENEDICTI XIV ET LEONIS XIII EXARATA, AUCTORITATE SS.MI D. N. PII PP. XI AD HODIERNAM DISCIPLINAM ACCOMMODATA EIUSQUE IUSSU EDITA.

Rei consentaneum est ut quae, per Apostolicam Constitutionem " Indicto a Nobis " die xxx superioris mensis datam, amplissimae sane facultates paenitentiariis minoribus ceterisque in Urbe et suburbio confessariis attribuuntur, eaedem summa cura summaque prudentia exerceantur. Ita enim iubilaris veniae largitio, ad quam adipiscendam per sanctum extra ordinem annum christifideles omnes vocantur, tutius profecto atque facilius ad salutem conferet animarum.

Quapropter Ssmus D. N. Pius divina Providentia Papa XI, decessorum Suorum vestigia premens, qui rationibus eiusmodi anteacta aetate consuluerant, decrevit eorum monita, ad praesentem disciplinam accommodata, religiose retinenda esse et singulis, sive Ordinariis sive confessariis ecclesiarumque rectoribus, accurate servanda.

I. Noscant imprimis in compertoque habeant paenitentiarii aliique confessarii se extraordinariis hisce facultatibus uti posse dumtaxat erga paenitentes qui ad confitendum accedant ea mente et sincera voluntate ut Iubilaei veniam consequantur; attamen si paenitens, mutato proposito, ab acquirenda indulgentia Iubilaei destiterit atque cetera opera imperata intermiserit, omnes absolutiones censurarum, si eas excipias quae ad reincidentiam datae sint, itemque commutationes et dispensationes concessae in suo robore permaneant.

Simplices confessarii his facultatibus in foro interno et sacramentali tantum uti possunt; paenitentiarii vero in foro interno etiam extra-sacramentali, dummodo de peculiaribus facultatibus ne agatur pro quibus forum sacramentale expresse requiratur.

Urbis tamen et suburbii parochi, qui per Constitutionem " Indicto a Nobis " anno sancto vertente paenitentiariis annumerantur, peculiarem facultatem habeant iubilares visitationes dispensandi, contrahendi ac commutandi ad normam memoratae Constitutionis sub n. X, non modo cum de paenitentibus agitur, sed etiam cum de singulis fidelibus singulisque familiis paroeciae suae.

II. Ssmus D. N. Pius Pp. XI confessariis vel Lapurdi, vel in Palaestina legitime deputatis benigne concedere dignatus est ut per anni sancti decursum a peccatis et a censuris etiam speciali modo Apostolicae Sedi reservatis absolvere queant.

Verumtamen, quandoquidem eiusmodi facultas hisce finibus continetur atque circumscribitur, ut per piacularis anni celebrationem semel tantummodo cum eodem paenitente exerceri queat, cum scilicet ipsemet iubilarem veniam primum lucretur (cfr. Const. " Indicto a Nobis " sub n. XIV); itemque tum solummodo, cum paenitens iam ab alio confessario facultatem habente per anni sancti decursum ab his peccatis atque censuris absolutus non fuerit (cfr. Const. " Nullo non tempore " sub n. I.), summopere necesse est paenitentiarios ac confessarios, ut munere suo rite fungantur, a quolibet paenitente hisce peccatis vel censuris irretito exquirere:

1° utrum iam iubilarem veniam lucrifecerit necne;

2° quodsi eam non lucrifecerit, num, anno sancto vertente, a peccatis vel a censuris reservatis, sive Romae, sive Lapurdi, sive in Palaestina, absolutus fuerit.

Atque id ipsum tum requirat, cum paenitens se sistat aliqua irregularitate irretitus. Etenim si ipse vel iam iubilarem veniam lucratus fuerit, vel iam fuerit ab irregularitate in Urbe dispensatus, dispensationem eiusmodi iterum obtinere non potest.

III. Confessarii praediscant ac memoriâ teneant indicem peccatorum, censurarum, paenarum impedimentorumque omnium, quorum absolutio vel dispensatio in facultatibus sibi concessis non comprehenditur; si qua autem eiusmodi occurrerint, meminisse eos oportet, non aliter posse se paenitenti providere, quam iis religiose servatis quae Codex praescribit can. 2254, 2290, 1045 § 3.

IV. Non praetermittant suam cuique paenitenti salutarem paenitentiam sacramentalem imponere, etiamsi sibi coniicere iure liceat paenitentem plenissimam Iubilaei veniam esse consecuturum.

V. Si quis in occultas censuras ob partem quoque modo laesam inciderit, eum ne ante absolvant, quam parti laesae, etiam scandalum reparando damnumque sarciendo, satisfecerit: aut saltem, si eiusmodi satisfactionem praestare ante non possit, vere graviterque promiserit se, cum primum licuerit, satisfacturum.

VI. Paenitentiarii, qui a censuris etiam publicis absolvere possunt, hoc exploratum habeant:

Qui aliqua censura fuerint nominatim affecti vel uti tales publice renuntiati, non posse eos tamdiu Iubilaei beneficio frui quandiu in foro externo non satisfecerint prout de iure. Si tamen contumaciam in foro interno sincere deposuerint et rite dispositos sese ostenderint, posse, remoto scandalo, in foro sacramentali interim absolvi ad finem dumtaxat lucrandi Iubilaeum, cum onere quam primum se subiiciendi etiam in foro externo ad tramitem iuris.

VII. Ad peccatum quod attinet, per can. 894 reservatum ratione sui, paenitentiarii aliique confessarii absolutionem ne impertiant, nisi paenitens falsam denuntiationem formaliter retractaverit, et damna, si qua inde secuta sint, pro viribus reparaverit, imposita insuper gravi et diuturna paenitentia.

VIII. Si de casu agatur, etiamsi occulto, de quo ad can. 2342, prohibeant, sub paena reincidentiae, quominus paenitens

in posterum ad illam religiosam domum eiusque ecclesiam accedat. Firmis quidem manentibus paenis, de quibus sub n. 2 eiusdem canonis agitur.

IX. Religiosos, apostatas a religione, ab excommunicatione can. 2385 lata ne absolvant, quamdiu extra Ordinem permanserint; attamen, si ii firmum habeant propositum ad religionem suam redeundi, congruo iisdem praefinito ad id exsequendum tempore, in foro interno absolvant, ea condicione ut in censuram recidant si intra praefinitum tempus ad religionem non redierint. At ii moneantur, se, quamdiu extra suae religionis domum commorentur, ab actibus legitimis ecclesiasticis excludi, privilegiis omnibus suae religionis privari, Ordinario loci commorationis subiici, atque obnoxios esse, etiam postquam redierint, aliis poenis in can. 2385 statutis. Religiosus autem fugitivus, etiamsi ex Constitutionibus suae religionis in excommunicationem inciderit, absolvi, rita dispositus, in foro interno poterit, imposita obligatione ad religionem quam primum redeundi, eadem ratione eademque sub reincidentiae poena, ac pro apostatis a religione cautum est: praeterea, si sit in sacris, ea lege, ut suspensionem observet can. 2386 statutam.

X. Cum de votorum commutatione agitur, id latiore quadam ratione accipiatur ita quidem ut paenitentiarii ac confessarii, pro sua ipsorum prudentia, in opera etiam minoris meriti vota commutare possint.

XI. A lectione librorum prohibitorum, eorum praesertim qui in can. 2318 § 1 sub excommunicationis poena vetantur, ne quemquam absolvant, nisi is libros, quos penes se retinet, Ordinario aut confessario ipsi aut alii, qui facultatem eosdem retinendi habeat, ante absolutionem tradiderit; sin minus, se eos, cum primum potuerit, destructurum aut traditurum, serio promiserit.

XII. Ad facultatem quod attinet sacras visitationes commutandi vel dispensandi, haec animadvertenda sunt:

1. Cum paenitentiarii ceterique confessarii, iusta quidem de causa, Basilicam in aliam ecclesiam commutabunt, iubilares hae visitationes haud dissimili ratione fiant, ac illae quae in Basilicis praescribuntur; hoc est eaedem adhibeantur preces tum augusto Sacramento, tum Iesu Christo cruci affixo, tum denique Deiparae Virgini; cum vero Confessionis altare ibi

non habeatur, catholicae fidei professio coram Ssmo Sacramento pronuntietur.

2. Cum aliquis dispensationem obtinuerit unam vel alteram Basilicam invisendi, nulla facta obligatione aliam ecclesiam per commutationem visitandi, noverit idem sacras visitationes duodecim semper habendas esse, quae proinde in reliquis Basilicis fieri debent. Dispensatio enim alicuius Basilicae visitandae idem non est ac sacrarum visitationum numeri imminutio.

3. Si quis vero, praeter dispensationem alicuius Basilicae visitandae, sacrarum etiam visitationum numeri imminutionem petat, paenitentiarii aliique confessarii tot preces eidem recitandas praescribant, quot visitationes dispensatae fuere; quae quidem preces haud absimiles illis esse debent quae in sacris visitationibus adhibentur.

4. Cum commutatio conceditur visitationis alicuius Basilicae, opportunum est ut eadem, si commode fieri potest, in Sessorianae Basilicae visitationem commutetur.

5. Necesse, ceteroqui, non est invisentibus, ut per Portam Sanctam in Basilicas ingrediantur aut de iis exeant; immo, etiam Basilicis clausis vel aditu ad eas quavis de causa impedito, satis erit ad earundem fores vel gradus Deum exorare, praescriptas preces recitando. At visitatio pia ac devota sit oportet, idest facta animo Deum colendi; quem quidem animum ipsa exterior reverentia aliquo modo patefaciat.

6. Vocales preces, quae praescribuntur, alternis etiam vocibus recitari possunt. Mutis vero can. 936 consulitur.

XIII. Cum quatuor Basilicarum visitatio non sit opus per se praeceptum, sed tantummodo iis impositum qui libere velint Iubilaei veniae participes fieri, id visitationis onus, quotiescumque a confessariis privilegiatis debet, ex ratonabili causa, totum vel ex parte paenitentibus remitti, ne commutetur in alia opera, quae ad peragenda paenitens sit alio obligationis proprie dictae titulo adstrictus.

XIV. Confessio et Communio ad lucrandam piacularis anni veniam imperatae nihil refert utrum visitationibus quatuor Basilicarum antecedant, an interponantur vel succedant; unum refert et necesse est, ut postremum ex praescriptis opus, quod etiam Communio esse potest, in statu gratiae ad can. 925 § 1, compleatur. Si quis igitur post confessionem peractam ultimo

nondum completo opere, in letale rursus inciderit, iteret confessionem oportet, si sacram Synaxim debet adhuc suscipere; secus, satis erit ut, actu contritionis perfectae elicito, cum Deo reconcilietur.

XV. Etiamsi omnes Christi fideles, cuiusvis ordinis et gradus, ad Almam hanc Urbem, lucrandi iubilaei causa, advocentur atque invitentur, nulli tamen putent sibi datam adeundae Urbis litertatem, posthabitis eorum, quorum interest, venia vel consensu. Itaque uxores et viri caveant, ne sua peregrinatio gravia familiae incommoda afferat; invitos, vicissim, parentes filii ne deserant. Episcopi ab dioecesi sua ne discedant, si qua gregi detrimenta metuant; sacerdotes ac reliqui de clero ne romanum iter ingrediantur, nisi Curia eos sua litteris munierit; religiosis, denique, peregrinari non licebit, nisi venia legitime a Superioribus impetrata, quos tamen dedeceat nimium se morosos praestare ac difficiles, et hortationem Benedicti XIV neglegere, qui in Litt. Enc. *Apost. Const.,* die 26 mensis Iunii anni 1749 datis, § 7, " hac in re benigniores " eos futuros fuisse confidere se declarabat.

XVI. Suspensio facultatum, per Constitutionem *Nullo non tempore,* die 30 Ianuarii n. e. indicta ac denuntiata, ad Urbem eiusque suburbium minime pertinet, cum summopere intersit, per Annum Sanctum, heic sacrorum operariorum copiam et auxilia paenitentibus e culparum caeno ad divinam gratiam revocandis nec imminui nec deficere. Quisquis igitur Romae eiusmodi facultatibus sit legitime munitus, eas per piacularem annum in Urbe et suburbio, intra fines concessionis sibi factae et temporis sibi praestituti, libere exerceat.—Ad indulgentiarum suspensionem quod attinet, eadem Constitutione *Nullo non tempore* indictam, cum Apostolica Sedes iam dudum decreverit, nonnullas indulgentias ab usitata per Annum Sanctum suspensione eximi, SS. D. N. eiusmodi indulta seu privilegia, etsi de iis in memorata Constitutione siletur, non revocat, modo authentice constet, ea ipsa fuisse et revera et in perpetuum concessa, ad can. 70, 71, et 60 § 2.

XVII. Confessarii extra Urbem, qui facultatibus extraordinariis, Iubilaei causâ, per Constitutionem *Qui umbratilem vitam* donati sunt, sciant, sibi licere hisce Monitis eatenus uti, quatenus ipsis applicari possint.

Haec *Monita* ad praesentis disciplinae condicionem accommodata, Ssmus D. N. Pius divina Providentia Papa XI, in lucem edi iussit, ut constans et tuta omnibus praesto sit interpretatio et facultatum, quae vigebunt, et operum, quae praestanda sunt ad veniam Iubilaei consequendam, per proximum piacularem annum.

Datum Romae, ex aedibus Sacrae Paenitentiariae, die XXVIII mensis Februarii anno MDCCCCXXXIII.

L. CARD. LAURI, *Paenitentiarius Maior.*

L. * S.

I. TEODORI, *Secretarius.*

II.

FACULTATES CONFESSARIIS PEREGRINIS CONCESSAE ANNO VERTENTE GENARALIS MAXIMIQUE IUBILAEI A DIE II MENSIS APRILIS A. MDCCCCXXXIII AD DIEM USQUE II MENSIS APRILIS A. MDCCCCXXXIV.

I

Facultates speciales quae tribuuntur omnibus Confessariis *peregrinis qui iam in sua dioecesi rite approbati sint pro utroque sexu.*

1. Absolvendi, in foro conscientiae et sacramentali tantum, quaslibet personas sibi confitentes a quibusvis peccatis et censuris a iure reservatis aut Ordinario, aut, etiam speciali modo, Romano Pontifici, *dummodo censurae publicae non sint;* iniunctis salutaribus paenitentiis atque aliis de iure iniungendis.

Ne absolvant, tamen nisi in adiunctis atque ad praescriptum can. 2254 Codicis iuris canonici, eos, qui irretiti sint aliqua censura vel Romano Pontifici personaliter, vel specialissimo modo Apostolicae Sedi reservata. Ne absolvant pariter, nisi in adiunctis can. 900, illos, qui in casum inciderint Sanctae Sedi reservatum ad normam Decreti Sacrae Paenitentiariae Apostolicae, d. XVI mensis Novembris, a. MDCCCCXXVIII (cfr. *Acta Apost. Sedis,* vol. XX, pag. 398); vi cuius Decreti tamen, post etiam obtentam absolutionem, obligatio adhuc viget ad Sacram Paenitentiariam recurrendi eiusque mandatis obtemperandi.

2. Commutandi, in foro sacramentali tantum, in alia pia opera, ex iusta causa, omnia et singula *vota privata,* etiam iurata, exceptis iis votis privatis quae can. 1309 Apostolicae

Sedi reservantur; itemque exceptis iis quorum commutatio vergeret in detrimentum tertii, aut commutatio minus arceret a peccato quam ipsum votum.

3. Concedendi in foro conscientiae et sacramentali tantum, dispensationem visitationis alicuius Basilicae eam commutando in visitationem, si fieri potest, alius ecclesiae, v. g. Basilicae Sessorianae S. Crucis, imo etiam visitationum numerum imminuendi. Quos vero recte a visitationibus dispensaverint, iis ne indulgeant, ut preces ad mentem Summi Pontificis fundendas, quae a visitatione separari quidem possunt, praetermittant. In commodum tantum aegrotantium eas liceat imminuere.

II

Facultates speciales quae decem Confessariis *peregrinis, ab hac S. Paenitentiaria, vel ab Episcopo proprio selectis, tribuuntur ad confessiones sociorum peregrinorum accipiendas.*

1. Absolvendi, in foro sacramentali tantum, non solum a censuris et excessibus occultis, prout statuitur sub n. I, 1, pro omnibus confessariis peregrinis, sed etiam a censuris *quae sint publicae* in locis ubi commorati sunt paenitentes vel ibi nominatim declaratae sint aut quamvis delictum ad iudicem fori externi iam fuerit deductum, dummodo sint sincere parati quodvis mandatum demisse accipere fideliterque adimplere et scandalum reparare. Huius tamen censurae absolutio in foro externo non suffragabitur. Ne absolvant tamen, nisi ad tramitem can. 2254, praelatos cleri saecularis ordinaria iurisdictione praeditos, Superioresque maiores religionis exemptae, qui in censuras *speciali modo* Romano Pontifici reservatas *publice* inciderint.

2. Dispensandi, pro foro conscientiae et in sacramentali confessione tantum, constitutos in Sacris, ad Ordines tantum exercendos, ab irregularitatibus ex delicto occulto, non exclusa irregularitate de qua in can. 985, 4°.

3. Dispensandi, pro foro conscientiae et sacramentali tantum, circa visitationes quatuor Basilicarum, easque item commutandi eodem modo ac ceteris confessariis conceditur sub n. I, 3.

4. Commutandi in foro sacramentali tantum in alia pia opera, ex iusta causa, omnia ac singula *vota privata,* iurata

quoque et etiam Sedi Apostolicae reservata. Similiter possint commutare votum castitatis perpetuae ac perfectae, etsi fuerit ab origine *publice* emissum in professione religiosa etiam solemni, et firmum manserit aliis huius professionis votis relaxatis. Nullatenus tamen ab eodem illos dispensare possint qui vi Ordinis sacri ad legem coelibatus tenentur, etiamsi ad statum laicalem redacti sint. A commutatione votorum se abstineant, si commutatio tertio praeiudicium afferat ac minus arceat a peccato quam ipsa commutatio.

5. Dispensandi pro foro conscientiae et in actu sacramentalis confessionis tantum ab occulto impedimento consanguinitatis in tertio vel secundo gradu collaterali, etiam attingente primum quod ex generatione illicita proveniat, solummodo ad matrimonium convalidandum, non vero ad contrahendum vel sanandum in radice.

6. Dispensandi ab occulto criminis impedimento, neutro machinante, sive agatur de matrimonio contracto sive de contrahendo, iniuncta, in primo casu, privata renovatione consensus, secundum can. 1135; imposita, in utroque, gravi ac diuturna paenitentia salutari.

MONITA

De usu facultatum confessariis peregrinis tributarum

1. His facultatibus specialibus confessarii peregrini ubicumque in Urbe et suburbio, servatis can. 908-910 et de consensu rectorum ecclesiarum, cum sociis peregrinis uti poterunt, ita tamen ut eas valide exercere queant si unus vel alter peregrinus non socius, cum peregrinis socii ad ipsos confitendi causa accedat.

2. Item his facultatibus tantummodo uti poterunt erga paenitentes qui ad confitendum accedant *ea mente et sincera voluntate* ut Iubilaei veniam consequantur; attamen si paenitens, mutato proposito, ab acquirenda indulgentia Iubilaei destiterit atque cetera opera imperata intermiserit, omnes absolutiones censurarum, si eas excipias quae ad reincidentiam datae sint, itemque commutationes et dispensationes concessae in suo robore permaneant.

3. Similiter his facultatibus absolvendi a peccati et censuris reservatis itemque dispensandi ab irregularitatibus nonnisi *semel* cum eodem paenitente uti poterunt, cum ipse scilicet

Iubilaei veniam primum lucretur et tum solummodo cum paenitens iam ab alio confessario, facultatem habente per anni sancti decursum, a peccatis et censuris non fuerit absolutus vel ab irregularitate iam dispensationem non obtinuerit. Ceteras vero facultates—eam etiam visitationes contrahendi aut commutandi ad datam normam sub n. I, 3 — in favorem etiam eiusdem paenitentis semper exercere poterunt.

4. Firmae et immutatae remaneant facultates quas omnes confessarii peregrini per Sacram Paenitentiariam vel alio legitimo modo consecuti sunt vel consequentur.

5. Haereticos et schismaticos qui fuerint publice dogmatizantes ne absolvant nisi ii, praeter haeresis et schismatis abiurationem, saltem coram ipso confessario factam, scandalum, ut par est, reparaverint.

6. Ne absolvant eos qui sectis vetitis, massonicis aliisve id genus nomen dederint, etiamsi occulti sint, nisi, abiurata, saltem coram ipso confessario, secta, scandalum reparaverint et a quavis activa cooperatione vel favore suae cuiusque sectae praestando cessaverint; nisi ecclesiasticos et religiosos, quos sectae adscriptos noverint, ad can. 2336, n. 2, denuntiaverint; nisi libros, manu scripta et signa, quae eamdem sectam respiciant, quotiescumque adhuc retineant, absolventi tradiderint aut se ea tradituros vel destructuros serio promiserint, imposita, pro modo culparum, gravi paenitentia salutari.

7. A lectione librorum prohibitorum ne quemquam absolvant, nisi is libros, quos penes se retinet, Ordinario aut confessario tradiderit aut se eos traditurum vel destructurum serio promiserit.

8. Si quis in occultas censuras ob partem quoquo modo laesam inciderit, eum ne ante absolvant, quam parti laesae, etiam scandalum reparando damnumque sarciendo, satisfecerit; aut saltem, si eiusmodi satisfactionem praestare ante non possit, vere graviterque promiserit se, cum primum licuerit, satisfacturum.

9. Si de casu agatur, etiamsi occulto, de quo ad can. 2342, prohibeant, sub paena reincidentiae, quominus in posterum accedant ad religiosam domum illam eiusque ecclesiam.

10. Eos, qui bona vel iura ecclesiastica sine venia acquisiverint, ne absolvant nisi aut iis restitutis aut compositione

quamprimum a competente auctoritate postulata, aut promissione sincere facta eamdem postulandi, nisi agatur de locis, in quibus a Sede Apostolica aliter iam provisum fuerit.

11. Non praetermittant suam cuique paenitenti salutarem paenitentiam sacramentalem imponere, etiamsi sibi coniicere iure liceat paenitentem plenissimam Iubilaei veniam esse consecuturum.

12. Confessio et Communio ad lucrandam Iubilaei indulgentiam nihil refert utrum visitationibus quatuor Basilicarum antecedant, interponantur vel succedant; unum necesse est ut postremum ex praescriptis opus, quod etiam Communio esse potest, in statu gratiae, ad can. 925, n. 1, compleatur. Ab obligatione praescriptae confessionis nullum ne exsolvant; neque fas est, Communionem in alia pia opera commutare, nisi agatur de aegrotis.

13. Visitationem Basilicarum ne commutent in alia opera, quae ad peragenda paenitens sit alio obligationis propriae dictae titulo adstrictus; et sciant se conscientiam suam oneraturos si inconsulto aut sine iusta causa paenitentem ex eiusmodi visitationibus exemerint.

Datum Romae, ex aedibus Sacrae Paenitentiariae, die XXVIII mensis Februarii, anno Domini MDCCCCXXXIII.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

Privy Chamberlains supernumerary of His Holiness:

20 October, 1932: Monsignor Thomas Adamson, of the Archdiocese of Liverpool.

27 October: Monsignor William Aspinall, of the Diocese of Salford.

3 November: Monsignor Daniel Molony, of the Archdiocese of Dublin.

10 November: Monsignors Michael J. Galvin, Michael O'Gorman and Bernard J. Dolan, of the Diocese of Los Angeles and San Diego.

17 November: Monsignor Charles Tindall, of the Diocese of Leeds. Monsignor Henry J. Poskitt, of the Diocese of Middlesbrough.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

EXTRAORDINARY FACULTIES FOR PRIESTS MAKING THE JUBILEE PILGRIMAGE.

Besides the bull and constitutions which THE ECCLESIASTICAL REVIEW printed in the March and April issues relating to this year's Jubilee in honor of the Nineteenth Centenary of the Death of Our Saviour, another papal constitution *Indicto a Nobis,* 30 January, 1933,[1] confers upon confessors approved for the See of Rome during this year many extraordinary faculties. In view of the fact that beyond a doubt all those priests who receive faculties for that See will at the same time be given a copy of this constitution, it was deemed superfluous to print it *in extenso,* or even to summarize it, in THE ECCLESIASTICAL REVIEW.

More recently two more documents in this same connexion have emanated from the Sacred Penitentiary. The first carries some *Monita* regarding the use of the faculties granted specially for this year in favor of those making the Jubilee, whether it be in Rome or elsewhere, by those to whom this is specially permitted. The second of these documents grants extraordinary faculties (a) to *all priests* approved in their own dioceses for confessions of those of both sexes *who make the Jubilee pilgrimage to Rome;* (b) for each organized pilgrimage *ten confessors specially designated by the Sacred Penitentiary or the proper Ordinary* are given further special faculties to be used also at Rome and its vicinity *in favor of the members of the particular pilgrimage.* To these is appended a set of *Monita* in regard to the lawful and valid use of these faculties.

Every priest who intends to go to Rome for this Jubilee should carefully study these respective formularies, which are printed in this issue, pp. 510-520 so that he may familiarize himself with the faculties he enjoys.

[1] *Acta Apostolicae Sedis,* XXV (1933), 14-19.

INCARNATION IS COMPLEMENT OF CREATION.

The Duns Scotus View.

THE FEAST OF CHRIST THE KING, celebrated each year on the last Sunday of October, brings vividly before us the view of the Incarnation expounded by the Franciscan Subtle Doctor, John Duns Scotus; taught by St. Francis de Sales and many saints, and held by eminent theologians and approved spiritual writers both ancient and modern.

This view is that the decree of the Incarnation was bound up with the decree of creation as the completion of creation: so that the Second Person of the Blessed Trinity would in due time have become man even though man had never sinned: and the fall of man occasioned only an external modification of the gracious fulfilment of that eternal decree, by adding the expiatory character in which Christ came. The mode and not the essential plan of Christ's coming was modified.

As Father Martindale, S.J., says in the third of his course of sermons on *Christ is King,* preached at Westminster Cathedral and published by Sheed & Ward, Duns Scotus's view of the Incarnation, though not a defined dogma of faith, "has been held by many, if not most, great Catholic thinkers, and may be held by all". Again and again in the Epistles of St. Paul, as in his Letter to the Colossians, from which the Epistle read on the feast of Christ the King is taken, this notion of all things holding together in Christ is set forth. St. Francis de Sales in his *Treatise on the Love of God* (Book II, Chapter V) writes: "Since every well-ordered will which determines itself to love several objects equally present, loves better, and above all the rest, that which is most lovable; it follows that the sovereign Providence, making His eternal purpose and design of all that He would produce, first willed and preferred by excellence the most amiable object of His love which is our Saviour; and then other creatures in order, according as they more or less belong to the service, honor and glory of Him. Thus were all things made for that Divine Man, who for this cause is called 'the first-born of every creature' (Col. 1:15): 'possessed' by the divine majesty 'in the beginning of His ways, before He made anything from the beginning' (Prov. 8:22). 'For in Him were all things

created . . . that in all things He may hold the primacy' (Col. 1:16). The principal reason of planting the vine is the fruit, and therefore the fruit is the first thing desired and aimed at, though the leaves and the buds are first produced. So our great Saviour was the first in the Divine intention, and in that eternal project which the Divine Providence made of the production of creatures, and in view of this desired fruit the vine of the universe was planted, and the succession of many generations established, which as leaves or blossoms proceed from it as forerunners and fit preparatives for the production of that grape which the sacred spouse so much praises in the Canticles, and the juice of which rejoices God and men."

Without the Incarnation, creation would not adequately have served its purpose—viz. to give the greatest possible glory to God. Sound reason and also divine revelation tell us that God is the only end of all things; as He is necessarily the sole origin of all beings. God is in and of Himself all-sufficient; and all creatures are for God through His Incarnate Son, our King. As is said in the prayer to Christ the King, indulgenced by Pope Pius XI with a daily plenary indulgence: "whatsoever has been made, has been created for Thee". "I am Alpha and Omega, the beginning and the end" (Apoc. 1:8). "The Lord hath made all things for Himself" (Prov. 16:4). Christ is "the first-born of every creature: for in Him were all things created in heaven and on earth, visible and invisible, . . . all things were created by Him and in Him. And he is before all, and by him all things consist . . . that in all things He may hold the primacy: because in Him, it hath well pleased the Father, that all fulness should dwell" (Col. 1:15-19).

By the divine fiat, all creation came into being—"In the beginning God created heaven and earth" (Gen. 1:1). Whether God accomplished the work of creation in six natural days, or with long periods intervening between the formation of its various parts; whether the *material* creation was instantaneously *formed* or is the effect of a long process of evolution of germs created by God; according to the laws established by the Creator, and under His governance, is a matter which the Church leaves open to discussion. What is of faith is that God is the Creator of all things; and that each human soul is

spiritual and is the direct and immediate effect of God's creative power. Likewise, from the almost unanimous teaching of Fathers and theologians, it appears certain that the body of Adam, the father of the whole human race, was formed by a *special Divine intervention,* and the origin of Eve's body from Adam is quite certain from the teaching of Scripture and Tradition. Tertullian writes: "Therefore a great thing was done when this matter (i.e. the human body) was constructed. It is honored as often as it is treated *by the hand of God,* when it is decided upon, touched, broken, drawn out and moulded. Think again of God as being wholly occupied and absorbed in it—with His hand, sense, work, counsel, wisdom, providence, and especially His affection itself, which designed the lineaments. For whatever the form the clay took, *Christ,* the *future man, was in mind* . . . and so that clay, already bearing *the image of the future Christ in the flesh,* was not only God's work, but also a pledge." [1] Prudentius likewise says: "Why, then, was such indulgence shown toward the slime which we are, that, being moulded by the hands of the Lord, it should become holy by honorable art, already ennobled by His very touch? It was because *God had decreed to unite Christ with incorrupt soil,* that He held this soil worthy of being moulded by His fingers, and of being built up into a dear object of His regard." [2] And Theodoret writes: "The God of all things . . . *foreseeing the Incarnation of His Only Begotten Son* . . . for a just reason surrounded with great honor the very origin of the race." [3]

Grand and beautiful in all its parts was the material creation —the heavens with the sun and moon and myriads of stars, planets and meteors; the seas and the air, with their multitudinous living creatures; and the earth, with its mineral, vegetable and animal kingdoms. In all the universe there was perfect order; and the divine purpose and will found expression—"God saw that it was good" (Gen. 1:25).

Yet for God to have created the material universe without any ulterior end would not have been an act worthy of Him-

[1] Tertullian, Ch. VI, *De Resurrectione Carnis* (Migne, *P. L.*, Vol. 2), quoted by Mazzella, p. 358, and also in part by Beraza, p. 482.

[2] Prudentius, *Apotheosis*: Migne, *P. L.*, Vol. 59, col. 1002.

[3] Theodoret, *in Genesim XIX* (Migne, *P. G.*, Vol. 80, col. 101).

self: for what glory could irrational creatures, of themselves, give to God? Irrational things are incapable of knowing or loving God their Creator.

Hence, as Holy Scripture tells us, after creating the material universe, with all its beauty and its wonders, the Eternal Trinity held counsel and said: "Let us make man to our image and likeness" (Gen. 1:26). And "the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul" (2:7). From that moment "the heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. 18:1). Material things, though they know not God, make Him to be known, and manifest His glory. Their splendor, beauty and harmony manifest God's perfection, and excite man to praise and glorify God. "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; his eternal power also, and divinity" (Rom. 1:20). Henceforth all creation, as a mirror from which the rays of the Divinity are reflected, serves to reveal God to man, and lead man to praise and glorify the Eternal Word; "by whom all things were made and without whom was made nothing that was made" (John 1:3).

Yet even the homage of all nature, which man, conjointly with his own worship, offers to God, is a tribute, in itself, unworthy of acceptance by the Infinite Being. From this very fact it appears that the Incarnation decreed from eternity and accomplished in time was required to complete and give adequate purpose to creation, viz. by rendering the greatest possible external praise and glory to God from eternity unto eternity; in accordance with the Apostle's words: "All things are yours . . . and you are Christ's, and Christ is God's" (I Cor. 3:22-23). Such is God's eternal design—material and irrational creatures glorify God through the mediation of man; man glorifies God through the mediation of Christ; and Christ—for whom all creation was created and because of whom all mankind came, "who is before all and by whom all things consist that in all things He may hold the primacy"—Christ being God and Man, by offering the homage of all creatures in union with His Own, gives the greatest possible glory to God.

According then to the Duns Scotus view of the Incarnation, in the divine plan Christ was eternally predestined to be King of all creation and Head of all mankind: for His sake only all was created and through Him, both before and after the fall of man, all creation glorifies God in the most perfect manner possible throughout all time here on earth; and hereafter in heaven throughout eternity: for, notwithstanding the fall of man, by the Incarnation, in heaven God's eternal plan is consummated. There in heaven Christ is Head and King of all the elect and reigns forever. After the dissolution of this earth "we look for new heavens and a new earth according to His promises, in which justice dwelleth" (II Pet. 3:13), and "the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God" (Rom. 8:21). In eternity all the elect, as members of Christ's Body and subjects of Christ the King, shall partake of the glory of Christ, their Head and King: and united with Him, the Incarnate God, shall render worthy praise and glory to God forever.

Through the Incarnation then having been decreed from eternity, creation adequately fulfils its purpose; and gives the greatest possible glory to God from eternity unto eternity: and without the Incarnation creation would have been incomplete. The fall of man did not *necessitate* the Incarnation: neither did it alter God's eternal design to assume human nature; but only occasioned the remedial character of Christ's coming; and thereby manifested more wonderfully God's infinite attributes, by which He secures His own extrinsic glory and the good of His creatures: because "where sin abounded, grace did more abound" (Rom. 5:20).

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The Scotistic teaching is very well stated in *Mariae Corona*, pp. 8 ff., by Canon Sheehan; *The Blessed Sacrament* or *The Works and Ways of God*, pp. 50 and 391; *Meditations on Christian Dogma*, by the late Bishop Bellord.

INTELLIGENT APPRECIATION OF THE BREVIARY.

To the Editor of THE ECCLESIASTICAL REVIEW.

May I add my little mite to the very timely and instructive discussion on the study of the Breviary in seminaries, which was initiated by the Most Rev. Bishop McDevitt in the September issue of the REVIEW?

It seems to me, in the first place, that we should seek to promote the intelligent appreciation of the Breviary among seminarians, not by adding a new course to the already overcrowded curriculum but by bringing about a more effective coördination and integration in our present schedule of classes. The seminary curriculum boasts of its stability in the face of ever-multiplying courses and departments in the educational field, because it has for its object the training of the priest who is "according to the order of Melchisedech". We realize, of course, that there must be development and progress, for the Church is ever solicitous that the training of her clergy in every age measure up to the highest educational standards and that every important doctrinal or moral issue, whether false or genuine, receive due attention. Hence it follows, on the one hand, that the trend toward simplification, which will undoubtedly result from the present depression even in the educational field, has very definite limits. For neither can we go back to apostolic days when a priest's whole library might have consisted of one solitary copy of St. Matthew's Gospel, as the Breviary would leave us to infer in the case of St. Barnabas; nor can we fully endorse the vehement invectives of Friar Roger Bacon who charged the "Doctores solemnes Sorbonenses" with multiplying their summas and relegating the "Sacra Pagina" to an inferior place in the curriculum. On the other hand, it is necessary before introducing anything new, to consider whether or not the subject can be adequately taken care of by eliminating what is obsolete and by properly coördinating certain courses or tracts which have a direct bearing upon the subject and which may have somewhat strayed from their original purpose under the pressure of new tendencies in the fields of research or criticism.

This seems to be precisely the case with the study of the three liturgical books, the Breviary, the Missal, and the Ritual.

We can trace their origins back to the early days of the Catholic Priesthood. They have always had a prominent place in the curriculum, no matter how primitive that may have been at times, and much of our theological and ecclesiastical lore has grown up through them either directly or indirectly. This growth has, in some instances, developed into an overgrowth. There is need, then, of emphasizing that the intelligent appreciation of the Breviary is what it has always been, namely, one of the principal aims of clerical training, and of bringing clerical studies and direction in general and certain courses in particular again into line with this aim and objective.

This brings us to the second consideration, namely, that the real burden of leading seminarians to an intelligent appreciation of the Breviary rests on the faculty, both individually and collectively. They are all priests of the Church and all say the Breviary "septies in die", and all say it "attente et devote". If they appreciate and love their Breviary, how can they fail to impart this love "in season and out of season" to their pupils? "Amor amorem parit." Their opportunities both in the class room and outside are without number. This point will be touched upon later.

In the third place, the most essential requisite on the part of the student is the knowledge of the Latin language. For, given a well-coördinated curriculum and a staff of scholarly and devout priests, it is fairly unthinkable that the earnest aspirant to the Holy Priesthood should not rise to a high standard of intelligent appreciation of the liturgical books if he really does understand the language in which they are written. And there is no substitute for this requisite other than the "scientia infusa".

Premising this, the question may be aptly reduced to four parts, in conformity with the make-up and nature of the Breviary, namely its text, sources, form, and spirit.

1. *The Text.* Speaking of the Latin text we need not dwell on the necessity of the study of Latin as a valuable cultural asset (we leave that to the classicists), or as an efficient mental discipline (we leave that to the educators and philosophers), or finally as the only practical medium for safeguarding the deposit of Faith in scholastic form and for

facilitating the central administration of the Church (we leave that to the theologians and chancellors). All these considerations are of real import in their proper place, but they will fail to impress the rank and file of our priests a few years after their ordination. When the priest's active life begins in all earnest, he will evaluate all his previous training not so much by what it has given him but by what it has left him. And whether his analysis is right or wrong and whether his domicile nestles under the shady elm tree of the peaceful village or among the towering buildings of the city, the fact remains that every day of his mortal existence he must spend one solid hour alone with his Breviary. The Divine Office is his daily burden, an obligation as firm as the matrimonial contract, and there is no divorce. This "onus diei" he must carry to the grave. Surely, if every other argument in favor of the study of Latin should fail in fully convincing professor and pupil, this one admits of no alibi. In fact, if it were well considered, the strict regulations of Canon Law would not be needed to induce the professors of Theology and Philosophy to teach their subjects in the Latin tongue. Sheer sympathy for their charges would suffice to drill them in this ancient tongue, lest some day they encounter one of them poring over his Breviary, as Philip encountered the Eunuch driving toward the sands of Ethiopia while saying in a wailing tone: "How can I understand, unless some man show me?"

Latin is a difficult subject for our American boys and if we are honest we shall have to concede that, after all our drilling, a large number of them still move laboriously along on crutches when it comes to the translation or even the intelligent reading of Latin. The grammar and the dictionary seem indispensable even for the simplest text. Many others move cautiously forward on stilts. They have never learned to come down to earth and courageously to use Latin as a medium of expression. The conjugations and declensions seem to hold them suspended in the air. And even the best of them hardly dare to venture upon the slippery ground without a cane. And yet Mother Church will insist on having the four bulky volumes of the Breviary printed in cold and cruel Latin. All of which brings home to us the stringent necessity of making Latin the daily bread for our youthful aspirants to the Priest-

hood. We must find a way of teaching them to read intelligently and understand profitably their daily prayer book.

What applies to the Breviary applies also in a measure to the Missal and the Ritual. Still there is a difference. With the Missal the devout priest is transported to Mount Calvary. The Sacred Oblation before him, the faithful behind him and the Holy Temple with all the elaborate ceremonial of Holy Mass around him—all these are designed to stir his soul to attention and devotion. Again, with the Ritual in hand the priest is acting our Saviour's part among his flock, be it with the little children, the sick or the penitents. Like the Master, "he lays his hands upon them" and their faith and devotion cannot fail to stimulate his own zeal and love. But with the Breviary he retires like our Saviour to the mountain "himself alone", and no matter how noble his intention or how fervent his devotion he must face those dull pages of Latin type, standing up like the phalanxes of Caesar's armies. An intelligent appreciation would make them living beings; if this is lacking, they mean no more than so many rows of tin soldiery. But there are moments when some festive occasion or the grace of God suddenly awakens him to the mystic force of a passage, to a beauty and charm hitherto unknown. It is then that he may lapse, as he lays aside his book, into the plaintive ejaculation of St. Augustine: "Too late, too late have I loved Thee," or he may also mutter a none too pious memento for the professor of his youth who used to nod indulgently at his listless Latin recitations.

Enough has been said and written on the art of teaching Latin. We all know that a four-year high-school course is inadequate to impart to the student anything like a fair appreciation of what is termed classical Latin. It is doubtful if a six-year course will accomplish this end, generally speaking; but at least it has the possibility of letting the student see the light, even at a distance.

As long then as we must aim primarily in our elementary courses at a "copia verborum", at grammatical correctness in writing and easy conversation, at a ready and facile translation of simple texts, there is the best of reasons to select our reading, whether prose or poetry, from the Breviary and other liturgical books. The advantage is that the youth, who has

probably served at the altar from his teens, has already acquired a fair familiarity with the liturgical tongue, a familiarity which is heightened by a devotional and spiritual appreciation. It is true, liturgical Latin does not aim primarily at esthetic value or stylistic elegance, but it has grammatical correctness, it has clearness, force and sweetness of expression and withal a spiritual content that surpasses all external form. If simplicity, strength and depth are any criteria of expression, then it would be hard to find anything in classical lore to surpass such lines as "Tantum ergo sacramentum", "Ave Maris Stella, Dei Mater alma", "Dies irae, dies illa, solvens saeclum in favilla", or even the plain words of the Psalmist: "Dixit Dominus Domino meo: sede a dextris meis," where both the rythm and rhyme of thought supply syllabic quantity and quality. But in what part or tract of our schedule are such gems of expression pointed out to the student? We are reminded of a Latinist who read Livy and Tacitus with ease and gusto, but who one day discovered that he could not render the verse "Veneremur cernui," although he had sung it to the glory of God for the last fifteen years. Sometimes we act like "the valiant woman" in Proverbs who "is like the merchant's ship, she bringeth her bread from afar". There is plenty of it at home. After all we train our candidates not for the Roman forum but for the Sanctuary, and from the very first their ears and lips should be attuned to the language of the Sanctuary as if it were their mother tongue.

But far be it from us to say anything in depreciation of Virgil and Horace, Cicero and Caesar and the rest. The classics are ours, for the Church has saved them from neglect and destruction. We firmly hold that the appreciation of classical lore is the backbone of our academic curriculum. This cannot be stressed too much, especially in these days. But while spending much time and labor in preparing such a festive board, we should not neglect the common daily bread—our liturgical language. Someone has to get busy and publish Liturgical Readers with grammatical notes and glossaries such as would suit the first years of Latin.

As the student advances he should be familiarized with the glorious galaxy of Christian writers, such as Augustine and

Leo, Ambrose and Gregory, Lactantius and Fulgentius, and many others who eminently measure up to the standard of the pagan authors in the matter of classical expression. The proper place for such readings from the Fathers, both Latin and Greek, is the course of Philosophy.

This arrangement serves a double purpose. It keeps alive in the student an appreciation of the classical, taking for granted that in his previous Latin studies he has risen to a certain standard of humanistic appreciation, and furthermore it introduces him, from the angle of a literary and philosophical trend, to the study of those intellectual giants who stood by the cradle of the infant Church and who watched over the revealed deposit of Faith committed to her. Excerpts from the philosophical works of the Fathers would serve the purpose, as well as a concise "Homiliarium," judiciously compiled from the Breviary. This, together with a course in Hymnology would, in a measure, do justice to our liturgical program. When we consider that for a large percentage of our students the study of Philosophy offers little inspiration, and leaves them in a rather frigid mood, it would seem that the above courses, provided they are spread judiciously and not excessively over the two or three years of Philosophy, would have the effect of a healthy mental tonic.

2. *The Sources.* The sources of the Breviary are briefly: Sacred Scripture, the Fathers and Doctors of the Church and, in a broad sense, the other historical sacred sciences. Now whether a professor is teaching the History of Dogma, Christian Archeology or Church History proper, there are a thousand and one opportunities where the Breviary may serve as both an instructive, delightful companion volume and a reference book. For in years to come, when the most carefully and critically prepared lectures may have either slipped to the bottom of the trunk or passed on to a young theologian of the parish, the sole and solitary book that the now busy priest has saved from seminary days will be his Breviary with its manifold reminders and landmarks of the theological and historical information that he once accumulated. If there be grounds for throwing the searchlight of criticism upon certain texts or facts, let it be done by all means, *salva reverentia.* We remember a friend not only by his beautiful countenance but

also by the wart on his cheek. The main point is that the Breviary be continually brought to the attention of the student, to stimulate his interest in this venerable book.

For the Professor of Patrology the case is more readily stated. He is supposed to coöperate with the Professor of Dogma in creating a doctrinal background. Aside from this, the study of Patrology has a decidedly intrinsic value; but without selections from the writings of the Fathers it would be like building up a skeleton which has no flesh and form. And there is no more appropriate selection than the Homilies and the Hymns of the Breviary. If these and the lessons of the second nocturn, which relate the lives of the Fathers in concise form, were translated by the students and briefly elucidated by the professor, the interest of the students could not lag, and their labor would be safely invested for all time, and would brighten up many a dreary hour. Meanwhile the neophyte will gain a firmer grip on his life's companion, the Breviary. And when in later years, he starts the evening antiphon " O Doctor Optime " or the " Credo " at Mass on the following morning, his breast will heave with pride and delight because it is the feast of one of those glorious Pillars of the Church of whom he still has a vivid picture and for whom he cherishes a real affection. And thus he can follow the feasts of the year with a genuine, human interest. He will call to mind, as the days march on, the delightful friendship that bound together men like Basil and Gregory, Augustine and Ambrose; the adventures and roamings of Irenaeus and Origen; the sagacious devices of Athanasius and Ephrem; the acrimonious tilts of Jerome and Rufinus, and withal those sterling qualities of heart and mind which merited for those men a place next to the Apostles and the Master. And when he comes to difficult passages in the homilies, such as the much entangled " Pro octava enim, etc." of St. Ambrose (lect. VIII, Plur. Mart., II), a knowing smile will come over his face, for perhaps he was the " unus ex mille " who solved the knot in Patrology class, many years ago.

In the course of Sacred Scripture the Breviary may aptly be made both the " terminus a quo " and the " terminus ad quem ". " Ecclesia est optima interpres," is an old and a sound saying; but the Church explains Scripture on the pages

of the Breviary and the Missal. There she lays her finger on the keynote of almost every Biblical writing, of every Psalm and every pericope from the Gospels and Epistles. In the grand setting of the ecclesiastical year the various parts of Sacred Scripture have a meaning that is at once solidly genuine and intensely spiritual, apart from those innumerable mystical and typical allusions which make our Liturgy so delightfully poetic. Therefore, after the student has been thoroughly familiarized in the courses of General and Special Introduction with the linguistic, historical and critical aspects of the Bible, it may not be amiss to arrange the course of Practical Exegesis as Mother Church has arranged it in the Missal and the Breviary. This scheme involves that the student read the Bible, over and over again, in his room and make notes for his own use. Each book and group of books is taken cursorily in class, but those parts which the Church has appointed for special seasons or days should be carefully explained. Among these may be numbered the gospels and epistles for Sundays and for the feasts of our Lord and the Blessed Virgin, the Psalms, the lessons from Job in the Office of the Dead, selections "de tempore", etc. The epistles "Libri Sapientiae" should be treated "per modum unius", with a view to setting forth the "sensus typicus" and conveying to preacher and people alike what thought was in the mind of the Church when she assigned those beautiful texts to the feasts of the Blessed Mother. As it is, they sound to them like strange melodies from beyond the distant hills and many a priest either passes them by in silence or calmly leaves the interpretation to the Holy Ghost. In a similar way, when the Pauline writings are studied as a group, it will be found expedient to make a digression and dictate carefully prepared notes whenever a Sunday epistle is encountered. This method will fix in the mind of the student both the broad content of the Pauline message and the particular point that the Church desires to emphasize on a certain Sunday or feast.

3. *The Form.* A formal course on the mechanics of the Breviary is given in the classes of Liturgy and Rubrics, which deal with the Breviary, the Missal and the Ritual in both their content and execution. A minimum of two hours a week should be devoted to Liturgy in the first two years of theology, and

two hours a week to Rubrics in the last two years. It will be readily admitted that in this space of time the beginners can be adequately instructed in the origin and development, the structure and purpose, the historical as well as the mystical meanings of the Breviary content, both in whole and in part. The Professor of Liturgy has the duty of bringing to a focus the principles laid down in Hermeneutics, the findings of Christian Art and Archeology and the Dogma of the Church as picturized by the drama of the ecclesiastical year. Liturgy is the " lex orandi ". It follows the " lex credendi ", as Ruth followed the reapers of Boaz, gleaning with loving hands the ears of corn that remained and gathering them, as the Church gathers the leavings with the fine hand of the " sensus liturgicus ". And Ruth found favor in the eyes of Boaz.

Our Theology is an organic whole and every professor should endeavor to interpret his section not as an isolated unit but as part of the whole, rather than fly to " a mountain apart ". In this way even the rather mechanical subject of Rubrics may receive a great deal of light and life from the dogmatic and historical aspects, if an effort is made to set forth the " rationale " and the underlying principle of the various ceremonies and functions. The students should learn to assimilate the rubrics not as cold norms of action but as living expressions of the faith that dwells within.

This is more readily accomplished when it is always borne in mind that the Divine Office is the official prayer of the Bride of Christ in which she daily pours out her soul to her heavenly Bridegroom. Both the structure and the recitation of the Office suggest that the cleric, who is the voice of the Bride, must pray " corde, ore, opere ". Which conviction will ever keep alive in him the consciousness that the goal of his life is happily attained in the fulfillment of the prayer of his youth: " Unam petii a Domino, hanc requiram: ut inhabitem in domo Domini omnibus diebus vitae meae," in the same manner as the time-honored " Ecclesia supplet " will afford him no small consolation should " the evil of the day " render his prayer faulty and weak.

The course of Moral Theology takes up *ex professo* the moral aspect of the recitation of the Canonical Hours. But it is particularly in the class of Homiletics where the student

should be taught to evaluate and turn to practical use the spiritual content of his daily prayer. The Breviary offers to the preacher a wealth of material in pithy sayings and maxims, in stories and illustrations, in rhetorical and poetic adornment of infinite variety and excelling beauty. It is almost unbelievable how on a Saturday afternoon or evening the busy priest, after "finishing" his Sunday Office, can lay the book aside and pick up a sermon book, "to get some thoughts for to-morrow". Is it not like turning away from the refreshing springs of a luxurious oasis and quenching one's thirst at some dried-up cistern in the sands of the desert? Undoubtedly Friar Henry of Werl was inspired by motives of charity when he put before the clergy of his day the popular "Dormi secure", for the full title of this sermon Book was: "Sleep soundly, dear Pastor, thy sermon is ready." But in those days the Breviary did not mean to the cleric what it means to-day. How well said Isaias of old: "Lift up thy eyes round about, and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged" (Is. 9:4-5). Indeed, the preacher's heart shall wonder and be enlarged, because he shall see his own sons and daughters, the thoughts, namely, that have been engendered through prayerful reflexion on the words of the Divine Office. And these thoughts that come from the heart will go to the hearts of others, while the plagiarized sermon as a rule lacks the power of conviction as well as the unction of devotion.

4. *The Spirit.* It should not be difficult to inject spirit and life into the study of the Breviary, because its whole aim and purpose is to seek communication with the Holy Spirit. This task falls largely to the lot of the Spiritual Director. It is an easy matter for him to weave the Divine Office as well as the other liturgical texts into the entire spiritual life and direction of the seminarians. The present Liturgical Movement has afforded us superabundant suggestions.

If the morning meditation, the spiritual reading, the weekly conference happen to follow the course of the ecclesiastical year, and very frequently it cannot be otherwise, then the bridge is built between the pulsations of the soul and those

dreaded Latin phrases and sentences of the Breviary. But it requires tact, skill and patience to conduct the neophytes over this bridge and make them like the unseen splendor and spiritual beauty hidden behind those Roman helmets and shields. The student must learn, not merely to be able to translate, to understand, to think and reflect, but to assimilate, to feel and to grasp intuitively the content of the sacred words. Etymology, grammar and syntax should no longer fetter the wings of his soul. The Latin that he reads should be no longer a strange vehicle but rather part of himself. He should have learned to think in Latin and pray in Latin, for, after all, is it not the native tongue of the Catholic Priesthood?

On Sundays and feast days the whole Office, or at least the principal Hours, should be chanted in choir with all the solemnity that befits the "opus Dei". This practice will leave ever after in the mind of the Levite a happy remembrance of "the beauty of the house of God". And for their private recitation the subdeacons and deacons should be induced *suaviter,* and if need be *fortiter,* to acquire the habit of saying the Office before the Tabernacle. "In conspectu angelorum psallam Tibi."

Suggestions for coördinating the study, practice and appreciation of the Breviary and other liturgical books.

Preparatory:

(a) During Academic or Arts course:
- Intensive study of Latin, six years.
- Frequent readings from Hymns, Psalms and other *Liturgica.*
- Singing of Sunday Vespers and other functions.

(b) During Philosophy:
- Course in Hymnology and Patristic readings, continuous for two years.
- Liturgical Functions and Spiritual Exercises (see below).

Formal:

- Sacred Liturgy, I and II Theology, 2 hours weekly.
- Rubrics, III and IV Theology, 2 hours weekly.
- Tract "De Recitatione horarum canonicarum" in Moral Theology.

Spiritual:

Spiritual Conference.
Daily Meditation.
Daily Spiritual Reading.
Vespers and Solemn Functions.
Chanting of Sunday and Feast Day Offices in choir.

Auxiliary:

Patrology, History of Dogma and Church History.
"Sermon Writing" in Homiletics, four years of Theology.
Biblical Exegesis, covering three years:

I year: The Christmas Cycle.
(1) The Psalter of David.
(2) The Prophet Isaias.
(3) The Four Gospels; the Infancy of Christ.
(4) The Pauline Epistles.
(5) Sunday gospels and epistles from Advent to Septuagesima.

II year: The Easter Cycle.
(1) The Pentateuch and other pre-exilic historical books.
(2) The Prophet Jeremias.
(3) Gospel study: Death and Resurrection of Christ.
(4) The Catholic Epistles; the Acts; the Apocalypse.
(5) Sunday Gospels and epistles from Sept. to Ascension.

III year: The Pentecost Cycle.
(1) Post-exilic historical books of the O. T.
(2) Ezechiel, Daniel and Minor Prophets.
(3) The Sapiential Writings and Job.
(4) Gospel study: the Public Life of Christ. The Parables.
(5) Sunday Gospels and epistles from Ascension to Advent.

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SUFFRAGES OF THE CHURCH MILITANT AND THE PARTICULAR JUDGMENT.

Qu. Father Jerome and I have had a dispute regarding the application of Masses for the dead. I have held that God in the moment of the Particular Judgment takes into account the Masses and prayers that are to be said for that particular soul, and gives the soul the benefit of these Masses and prayers, indulgences, etc. even though they may not be said before the "time" of the soul's stay in Purgatory may be long fulfilled. My argument is the practice of the Church in month's mind, anniversary and foundation Masses, *juxta mentem Ecclesiae.* Fr. Jerome does not agree. Will you please give us your solution?

Resp. Unquestionably the constant belief of the faithful (and this is a criterion of tradition) is on the side of Fr. Jerome. The faithful, in gaining indulgences, in having Masses said for the departed souls, clearly show their belief that the application of these offerings is made upon their completion, and not at an earlier date by anticipation. This is but a practical application of the fact that God does not, at least generally, act in virtue of His foreknowledge of the future. He does not condemn to Hell, immediately upon its creation, a soul which He foresees will be damned. Nor does He give to the recipient of alms in this life the benefit of said alms until the benefactor has acted. Similarly there is no reason to believe that God applies in the Particular Judgment the benefit of good works which He, in His omniscience, knows will be performed for the soul in question at a later date.

The teaching of the Church voices this belief (though perhaps not explicitly) when it speaks of *relieving,* by suffrages, the souls *actually detained* in Purgatory.[1] The practice of the Church cannot be reconciled with the opinion of our correspondent. Pertinent are the prescriptions of the Code with regard to the fulfilling of Mass obligations;[2] the teaching and practice with regard to the Privileged Altar;[3] and the same with regard to the Gregorian Altar and Gregorian Masses.

[1] Cf. Denziger, no. 983.

[2] Cf. Cann. 834 ss.

[3] Cf. S. C. Indulg., 28 July, 1840—in Augustine, *Commentary on the Code,* vol. 4, p. 366—"A plenary indulgence must be understood which in itself would be sufficient to *forthwith* free the soul from the pains of Purgatory".

The confidence of the faithful with regard to the latter, namely that upon completion of the thirty Gregorian Masses the soul for whom they have been said is immediately thereupon (not at the time of the Particular Judgment) released from Purgatory, has been approved by the Sacred Congregation of Indulgences.[4]

Now the custom of having Gregorian Masses said arose from the experience of Gregory the Great regarding the soul of a departed monk for whom St. Gregory had ordered thirty consecutive Masses to be said. The soul of this monk, Justus, appeared to his brother, Copiosus, and reported that on the completion of the thirty Masses he had been freed from Purgatory.[5] Private revelations give us many instances of this phenomenon.

Finally, the Supplement to the Third Part of the Summa of St. Thomas (Q. 71, Art. 6, an 4) presents the following: "Quantum ad efficaciam suffragiorum, quae est ex opere operato, vel ex opere operante exequentis, non consequitur fructum, antequam suffragia fiant: et si prius contingat ipsum a poena purgari, quantum ad hoc fraudabitur fructu suffragiorum, quod redundabit in illos quorum culpa defraudatur. Non enim est inconveniens quod aliquis defraudetur per culpam alterius in temporalibus; poena autem purgatorii temporalis est."

DISSEMINATION OF "NASTY" LITERATURE.

Qu. Miss A., out of work for a long time, opens up a candy shop. Business is poor. She adds a circulating library. The books (all fiction) are furnished by the publishers. Many of the stories are of a nasty variety. She states that she rents these only to persons twenty years of age or over, and she feels that her conscience is safe. Can she be excused of formal coöperation in the dissemination of bad literature?

Resp. By the word "nasty" our correspondent evidently intends to designate that class of books which are obscene in the true sense of the word; that class of books which, without any excuse of art, literature or professional instruction, are

[4] Decree, 15 March, 1884—cf. Fanfani, *De Indulgentiis*, p. 113.

[5] Cf. St. Gregory, *Dialogues*, Bk. IV, cap. 55, *Patrologia Latina*, vol. 77, col. 416.

calculated solely to titillate the passions and to appeal to the prurient. Hence the age of the customer has nothing to do with the case. Miss A. is guilty of implicit formal coöperation in the evil act of the borrower when she rents such books. The following citation from Noldin[1] is to the point: "Cooperatio duplici modo potest esse formalis: . . . implicite ex natura operis, quod praestatur; cum nempe aliquis opus exercet, quod natura sua vel attentis circumstantiis ad pravam actionem directe ordinatur; tunc enim ipso facto retractatur intentio contraria et habetur implicite intentio pravae actionis, ut si quis participat in functione sacra haereticorum, formaliter cooperatur, etsi dicat se id non intendere."

Possibly still more practically to the point is the fact that Miss A. is bound to abide by the prohibition laid down by canon 1404 in the matter: "Librorum venditores libros de obscenis ex professo tractantes ne vendant, commodent, retineant."

BUGIA AT MASS CELEBRATED BY MONSIGNORI.

Qu. In the March number of the REVIEW you seem to restrict the use of the bugia at Mass to Protonotaries Apostolic. Does not the Constitution *Inter multiplices*, B 78, give the same privileges in this matter to Domestic Prelates?

E. E.

Qu. In the March number of the REVIEW the following question is asked: "Have the Right Reverend Monsignori (Domestic Prelates) the privilege of the 'bugia'?" The answer given is that "Protonotaries Apostolic *ad instar participantium* have the privilege of the 'bugia'".

I believe this answer is not complete. In the *Motu proprio* of Pope Pius X, 21 February, 1905, is to be found the following, under the title "De Ceteris Praelatis Romanae Curiae": "78. Insuper concedimus, ut omnes et singuli Praelati Urbani seu Domestici, etsi nulli Collegio adscripti, ii nempe, qui tales renunciati, Breve Apostolicum obtinuerint, Palmatoria uti possint in Missa cum cantu, vel etiam lecta, cum aliqua solemnitate celebranda, item in Vesperis aliisque solemnibus functionibus."

T. J.

[1] *Summa Theol. Moralis*, T. II, De Praeceptis Dei et Ecclesiae, pag. 131, no. 117.

Resp. The answer given on page 317 of THE ECCLESIASTICAL REVIEW for March 1933 does not restrict the use of the bugia at Mass to Protonotaries Apostolic *ad instar participantium;* it emphasizes the fact that even these Protonotaries are not entitled to four candles at their low Mass.

Paragraph 78 of the Constitution *Inter multiplices* of Pius X grants the use of the bugia even to prelates *di manteletta* who belong to no college and therefore are simply called Domestic Prelates. "Insuper concedimus, ut omnes et singuli Praelati Urbani seu Domestici, etsi nulli Collegio adscripti, ii nempe, qui tales renunciati Breve Apostolicum obtinuerint, Palmatoria uti possint (non vero Canone aut alia pontificali supellectili) in Missa cum cantu, vel etiam lecta, cum aliqua solemnitate celebranda; item in Vesperis aliisque solemnibus functionibus."

CHANGING FROM LOW TO HIGH MASS AFTER MASS IS STARTED.

Qu. Please let me know if it is permissible to change from a low Mass to a high Mass after the Mass was started? If it is, at what part of the Mass is it too late to do so?

Resp. A Missa cantata must, from its very start, be celebrated according to the rubrics and the decrees of the Sacred Congregation of Rites. These require that the choir (or the "cantores") should sing the Introit, Kyrie eleison, Gloria, Gradual, Alleluia, Tractus, Sequence, Credo, Offertory, Sanctus, Agnus Dei, Communion, and all the responses to the celebrant. (See Wapelhorst, eleventh edition, page 216, 2). The celebrant of a high Mass must sing the Gloria, "Dominus vobiscum," the Collects, Credo, "Dominus vobiscum," "Oremus," Preface, Pater noster, "Per omnia saecula," etc. and "Pax Domini," etc., the "Dominus vobiscum" and Postcommunions, "Dominus vobiscum," "Ite missa est" or "Benedicamus Domino" or "Requiescat in pace." The Epistle of a Missa cantata is sung by the first acolyte, if he is a cleric. (Wapelhorst, page 212, No. 155, 2).

If the cantors are late, and the priest is obliged to start the Mass before they arrive, the Mass will of course begin as a low one. If the cantors come soon after the start, and begin the

liturgical chant from the Gloria, or, at a requiem Mass, from the Gradual, it seems that the axiom "parum pro nihilo reputatur," may be applied. The Mass which for a few moments had been a low Mass will become a high Mass, and the stipend of a high Mass may be received.

One hesitates to give the same answer if the cantors should begin their function only after the Gospel.

Nevertheless, if the celebrant himself, pending the arrival of the cantors, sing the Kyrie, Gloria and Gradual, the Mass should be considered a high Mass.

ADDITION OF NON-BLESSED WATER TO EASTER WATER.

Qu. Canon 757, § 2 states that, if the Baptismal water in the font become diminished to such an extent as to appear insufficient, other non-blessed water may be added so long as the quantity added is less than that actually in the font, and that such a procedure may be repeated. Does this apply a so to the Easter water blessed on Holy Saturday and taken to their homes by the faithful?

Resp. The Easter water, so solemnly blessed at the morning service of Holy Saturday, is taken out of the large vessel, in which it was blessed, immediately before the celebrant pours the holy oils into that which is destined to be Baptismal water. Accordingly it is less holy and sacred than the Baptismal water. Therefore the permission given by canon 757 § 2, concerning Baptismal water may be applied *a fortiori* to the Easter water; that is to say, if the supply of Easter water which remains available does not seem sufficient to satisfy the needs or pious wishes of the people, plain water may be added in less quantity, and this addition may be repeated if necessary.

COMMUNION DISTRIBUTED DURING MASS FROM HOSTS CONSECRATED AT ANOTHER MASS BEING CELEBRATED AT SAME TIME.

Qu. May we distribute Holy Communion from a ciborium immediately following the consecration of it, by another priest who is not celebrant of the Mass?

Resp. On principle, it is not lawful for a priest to distribute Holy Communion immediately after the consecration,

from a ciborium of hosts that have just been consecrated by a priest saying Mass simultaneously at another altar. The rubrics of the *Rituale Romanum* and of the Missal state that it is only after the celebrant's Communion that the faithful may be admitted to receive. See *Rituale Romanum* of 1925, Titulus IV, Cap. II, No. 11: "Intra Missam autem communio populi statim post communionem Sacerdotis celebrantis fieri debet . . . , cum Orationes, quae in Missa post communionem dicuntur, non solum ad Sacerdotem, sed etiam ad alios communicantes spectent."—A practice contrary to this rubric can seldom be justified "per Epikeiam," on the ground of a kind of necessity.

STANDING AFTER BENEDICTION OF THE BLESSED SACRAMENT.

Qu. What rubric guides us after Benediction of the Blessed Sacrament, in respect of standing or kneeling?

Resp. After Benediction of the Blessed Sacrament, as soon as the tabernacle door is shut, the celebrant and the congregation should rise and remain standing during the chanting of *Laudate Dominum,* or "Holy God," or other hymn, either in Latin or in the vernacular.

PREACHER IN A CHURCH THAT HAS NO PULPIT.

Qu. May the preacher stand where he wishes in the sanctuary when there is no pulpit in the church?

Resp. The Sacred Congregation of Rites has never issued any decree concerning the place where the preacher should stand when the church is without a pulpit. He may stand where he pleases in the sanctuary or on the altar steps. In the latter case he should avoid turning his back to the tabernacle.

Criticisms and Notes

MANUSCRIPT PAPERS READ AT THE 1931 CAMBRIDGE SUMMER SCHOOL OF CATHOLIC STUDIES. Edited by the Rev. G. J. MacGillivray, M.A. Sheed and Ward, London. 1932. Pp. xii+267.

Authors: Dom Raphael Williams, the Rev. Arthur L. Reys, the Rev. Leycester King, S.J., the Rev. Fulton J. Sheen, Fr. Hugh Pope, O.P., the Rev. E. C. Messenger, the Rev. T. E. Flynn, Dom Anscar Vonier, the Rev. J. P. Arendzen, the Rev. George D. Smith, Archbishop Goodier.

Contents: The Immateriality and Immortality of the Soul. Man, a Substantial Unit. Vegetal and Animal Life of Man. The Soul and its Faculties. Moral Law and Freedom. The Meaning of "Creation". The Origin of Man in Genesis. Evolution. Man Created in a Supernatural State. Man Created in a Preternatural State. Adam's Sin. Original Sin. Consequences of Adam's Sin. Other Effects of Adam's Sin. The Redemption.

The preceding Summer School had treated the subject, God. These papers, the editor points out, deal with the natural sequel to the study of God, the study of Man. "If we are to understand the way by which we are to progress toward final union with God, we must first of all understand . . . what sort of creatures we are, and the position from which we set out on our journey" (p. v).

Dom Williams insists on the Aristotelian argument for the immateriality of the soul: if the soul were material it could not know other material natures, i.e. could not become, in a sense, all corporeal and material things. "Man, a Substantial Unit: Vegetal and Animal Life of Man" is the title of the paper read by Arthur Reys. The author shows the fallacies of "mentalism" by pointing the analogous character of "being". He illustrates the dependence of man upon his world, of which man forms an integral part while remaining a distinct substantial unit, and he explains the consequences of this unity with reference to human consciousness and knowledge. The purpose of Fr. King's paper is to show what "rationality" consists of, and what consequences it involves in human conduct. The universal, he points out, conveys after all a sufficiently definite and clear-cut meaning. Attention plays a very important rôle in the last practical judgment, but attention is voluntary. Dr. Sheen's paper must, we judge, have been soothing to not a few wrinkled brows. He opposes two erroneous extremes, Determinism, "which holds there is no freedom, and hence no *morality* in law; and Indeterminism, which holds that everything is free and hence there

is no *law* in morality." Man is outside the causal series of his reflexes because he can reflect on them. Obedience to moral law is the condition of freedom. Fr. Hugh Pope explains the notion of creation and shows its necessity once God is proved to be "Ipsum Ens Subsistens".

Dr. Messenger is of the considered opinion that Gen. 2:7 does not ascribe the formation of Adam's body to the direct action of God, and that the decree of the Biblical Commission, under date of 30 June, 1909, on the interpretation of the first three chapters of Genesis, leaves the Catholic student free to maintain the evolution of man's body from a brute ancestor. Obviously, Dr. Flynn was aware beforehand of the burden of Dr. Messenger's paper: Dr. Flynn's "Evolution" bears the earmarks of a calculated reply—one which the "modified evolutionist" ought to peruse by all means. Let me briefly supplement Dr. Flynn's "Cui Bono" by a brief criticism of Dr. Messenger's exegesis. It is as if the Doctor were throwing loaded dice. He refers us, e.g., to Gen. 1:20-21 (Hebrew text) as stating that the production of animals is attributed to the active power of the earth and water. Then (on the next page, 126 (1)) trying to explain why Scripture is silent about any concourse of secondary causes in the making of man, he inconsistently says (albeit perhaps correctly) that the text is equally silent about secondary causes in the production of birds, and not altogether clear in the case of aquatic animals. I presume he is still interpreting Genesis 1.

Having focused his desire on the noun-in-apposition view for *'āphār,* Gen. 2:7, he insists that this Hebrew word in its strict sense means dry dust. 'Āphār, however, as any Hebrew lexicon will testify, often means just earth or ground. Moreover, the preceding verse (6) stated that the face of the ground had been watered, a detail of which Dr. Messenger too is aware. If 'āphār is not an interpolation, and it may be in view of Gen. 3:19, it is obvious that St. Jerome rendered the sense of the passage very well when he translated, "Deus formavit hominem *de limo* terrae".

Again, "form", or better yet "make", does not connote any direct action of God on the 'āphār or 'ᵃdhāmā: so we are told that yāsar has the specific and primary meaning of "made", "formed". Any Hebrew lexicon, however, gives "molded" or "fashioned" as the specific and primary sense of yāṣar, and in Hebrew the word for potter is precisely yōṣēr. And so ἔπλασεν of the Septuagint, while anthropomorphic, is the correct rendering, even if it does imply the direct plastic activity of God on the 'āphār or 'ᵃdhāmā.

The anthropoid ape, we fear, can find no place in Gen. 2:7, and even if it were not excluded, one brute ancestor humanized by direct

divine intervention through the creation and infusion of a human soul finds no place in any scientifically minded theory of evolution.

Space prevents further comment on these Cambridge Papers, which we heartily recommend: they do, on the whole, present an admirable and stimulating treatment of *Man*.

A STUDY ON HINDUISM. By Fr. Zacharias, O.C.D. Ernakulam, S. India. 1931. Pp. 360.

Fr. Zacharias, O.C.D., of St. Joseph's Apostolic Seminary, Mangalapuzha, Alwaye, S. India, tells us in the preface to his book that it is the first of two volumes which are to deal with the religious and philosophical thought of the Hindus in its "undivided unity of form". The first volume, which we are now examining, pretends to be but a short outline of the development of the orthodox religion of the Hindus as contained in their official books, whereas the second will treat of Hindu philosophy. This volume, which was printed at the Industrial School Press of Ernakulam, S. India, must certainly be regarded as a poor specimen of presswork. It also exhibits very careless proof-reading. The typographical errors appear to be beyond calculation. This is unfortunate, for it notably detracts from the appearance of the work itself, making the reading rather unpleasant. One is inclined to suppose that English is not the mother tongue of the author, for the language of the volume is somewhat bizarre here and there. However, its intelligibility is not impaired. One must remark that the author is perhaps a trifle too prone to characterize as absurd teachings with which he cannot agree. One should be rather chary about the too free use of the word "absurd".

The work contains much valuable information derived from very reliable sources, judging from the bibliography. It is obviously impossible to give any more than a brief *aperçu* of the vast literature of ancient India. When a writer attempts to describe Vedic literature and thought, the doctrines of the Upanishads, and the ethics of the Ramayana and the Mahabharata within the limits of one small volume, it immediately becomes apparent that this can be accomplished only in a most cursory manner. We note that the author does not refer to Professor Dasgupta's *History of Indian Philosophy*. Of course, it should be remembered that Fr. Zacharias promises a more *ex professo* treatise on Indian philosophy in a subsequent volume.

Perhaps the most interesting chapter of the book is that devoted to the celebrated Bhagavadgita, or the Gita, as it is usually called. The author tells us that it is one of the most important portions of the Mahabharata. He says that it is the most popular poem in

Sanskrit literature and the most influential work in the realm of Indian thought. The date of the composition of the Gita must be placed after the Yoga school of philosophy of Patanjali, which flourished about the beginning of the Christian era. Thus it appears that the Gita did not appear until after the beginning of Christianity. The author asks himself the question, whether or not Christianity influenced the Gita. He points to the truly remarkable resemblances between the Gita and the Gospel of St. John by giving parallel passages from both. He contends that the "similarities in thought and diction are so close and so striking that it is almost impossible to account for them without admitting some sort of borrowing". Although it has not been proved that Christianity has influenced the doctrinal aspects of the Gita, nevertheless it is generally acknowledged that it has influenced the legends of Krishna. Hindu writers try to disprove any Christian influence whatsoever on the Gita. However, Fr. Zacharias arrives at the conclusion that since Christianity was known in India very early, and since the Gita as we now have it was not completed until after the beginning of the Christian era, it certainly could have been influenced by Christian teaching. At any rate the later Krishna legends, especially of the Puranas, bear unmistakable Christian influence. He holds that the assimilation theory of Krishnaism from Christianity is based on solid grounds.

Those interested in the literature and religious belief of India will find the book of Fr. Zacharias a veritable little mine of concise and precise information.

PRINCIPE UNIQUE DE LA PHILOSOPHIE ET DE LA SCIENCE D'EXTREME-ORIENT. By Nyoiti Sakurazawa. Librairie Philosophique J. Vrin, Paris. 1931. Pp. 160.

Messrs. Serge Elisséew and René Grousset have written a preface to the book of Mr. Sakurazawa. They deplore the fact that contemporary Japanese philosophy is quite unknown in Europe. Hence they welcome the French work of the Japanese author which they regard as a synthesis not only of ancient Indian and Chinese philosophy, but also of Oriental wisdom and Occidental science.

According to the author the secret of Chinese science and philosophy is condensed into the words Yin and Yang, or in Japanese, In and Yo. The usual order of these words is Yang and Yin, and they signify and symbolize the male and female, the positive and negative principles. Mr. Sakurazawa gallantly and chivalrously names Yin in the first and Yang in the second place. He pretends to offer the readers of the Western world a universal law and a unique principle—in other words, the key to Oriental thought. He holds

that it is impossible to understand ancient Oriental science and philosophy without having made a profound study of the theory of the two activities, In and Yo. This doctrine is simply the unification of science and philosophy. The discovery or invention of In'yology, a newly coined term the derivation of which is obvious, he ascribes to the ancient Chinese emperors. He contends that since the days of Confucius, Lao-tse, and Gautama there has supervened a gradual decadence of thought in China, India, and Japan. In'yology has been forgotten to such an extent that to-day only diviners and sorcerers are occupied with it. The unique law of which he speaks is: "The universe is the oscillation of the two activities In and Yo and their vicissitudes."

Mr. Sakurazawa makes his own the teaching of Fu-hi that the universe is composed of the substance Taikyoku, Sūnyatā in Sanskrit, Kû in Japanese, which is charged with the two activities In and Yo in varying proportions. According to this ancient Chinese dualism, In and Yo control all phenomena. The writer asserts that one cannot understand the Taikyoku philosophy without being acquainted with the celebrated pa-kua of Fu-hi, or the eight symbols, each consisting of three parallel lines, broken or continuous. The broken lines signify the female principle, whereas the continuous lines represent the male principle. The author translates Taikyoku into ether-universe, or intimate nature. He teaches that man inhabits the visible phenomenal world by his body, and the world of perfect consciousness, or Taikyoku, by his soul. A religion which needs rites, ceremonies, and penances, heaven and hell, a personal God, and prayers, is considered a pseudo-religion by the philosophy of the East. Such terms as monotheism and polytheism really have no meaning in the Taikyoku.

Up to this point one can find no fault with this summary exposition of the speculations of the semi-mythical Fu-hi. However, the author's attempt to resolve Western chemistry, biology, medicine, physics, and mathematics into In'yology must be regarded as disastrous indeed. The applications of the unique principle Taikyoku which he makes to European science are simply worthless. With all due respect to the writers of the preface to the present work one fails to understand how the curious elucubrations of Mr. Sakurazawa can be regarded as a synthesis of Oriental wisdom and Occidental science. The author's observations on the spirit of the Hindus, Chinese, and Japanese, are of little value in acquiring even a superficial knowledge of the mentality of those nations to-day. The fifth chapter, called the conclusion, appears to be composed of prophecies. Among them we find that the Westerner will study the ancient Chinese philosophy and science and will greatly profit therefrom.

One must observe that those ancient doctrines are not unknown in the West, but one fails to see how it could be possible to accord them more than an historical value. One cannot recommend Mr. Sakurazawa's book as an adequate guide to Eastern thought, nor as a satisfactory interpretation of Western science to the thinkers of the East.

L'EGLISE ET LA REMISSION DES PECHES AUX PREMIERS SIECLES. Par Paul Galtier, S.J. Paris: Gabriel Beauchesne et ses Fils. 1932. Pp. xiv+511.

This is not a history, but a discussion of certain phases of the doctrine of Penance in the early Church. Inasmuch as nobody denies that there was an institution of Penance the author devotes his attention to determining the sense in which the Church understood its intervention in the remission of sin and what was the real meaning of priestly absolution. The investigation is carried out as purely a question of history. The author does not force his evidence and he confines his researches to the period between the time of Tertullian and that of Gregory the Great. The investigation is further limited by being restricted to that portion of the Church which was later designated as the Latin Church. In thus limiting himself the author does not wish to be understood as meaning that an examination of the evidence in regard to the Eastern Church would exhibit different results.

In recent years a strange conception of the meaning and character of Penance in the early Church has found expression in the writings of many historians, and in order to find a logical basis for a criticism of these opinions, the author set himself the task of determining two main problems:—did the Church actually forgive sin, or was it the penance imposed by the Church that obtained pardon for the sinner directly from God? The discussion of these problems opens up an investigation into the nature of sin, the power of the keys, the intervention of the Church in particular cases, and the nature and effect of that intervention. For many years the opinion was sustained by Harnack, Lea, Loofs and many others that Penance in the early Church meant merely a means by which those who had been excluded from the community because of their transgressions, might be reconciled and readmitted. Because similar views are to be found in the writings of some recent Catholic authors, Father Galtier felt impelled to submit the questions at issue to a thorough reëxamination.

The work is divided into two parts, in the first of which an effort is made to determine the mind of the early Church on the meaning and validity of absolution from sin. The second part of the work

is a discussion of the meaning of "Private Penance". The general conclusion after an exhaustive examination of the evidence is that absolution or the remission of sin must in no way be restricted to the forgiveness of ecclesiastical penalties, but that the Church brought about a real reconciliation between the sinner and God through the exercise of the power of the keys. Two Appendices to the first part of the work on the Edict of Callixtus and the "irremissible sins of Origen" do not add strength to the argument and might have been omitted without loss.

The second part of the work on "Private Penance" is likely to prove much more useful to students of the Sacrament of Penance than the first. Here it is clearly shown that there was a clear distinction between public and private penance and that, though the references to the latter in the early documents are infrequent, it is quite likely this method of penance was the rule rather than the exception. Private penance administered by the bishop, the author contends, was from the earliest times the normal method for the remission of sins. The distinction between public and private penance was based on the difference between sins that were *ad mortem* and those that were less grave. Because the imposition of public penance was done solemnly and openly it naturally attracted more attention and was referred to more frequently by the writers of the period. Private penance was, on the other hand, of daily occurrence and passed unnoticed. Thus in its essential features the discipline and practice of the early Church did not differ essentially from the forms that were observed after the time of Gregory the Great. The author rejects absolutely the idea that the development of the practice of private penance was a result of the drawing up of Penitential Books by the Irish missionaries and monks on the Continent. The work is a painstaking study of a difficult and important question and will, no doubt, be the starting point for a reëxamination of the entire question of the history of Penance in the early Church.

PALEOGRAPHIE MUSICALE: Les Principaux Manuscrits de Chant Grégorien, Ambrosien, Mozarabe, Gallican Publiés en Fac-Similés Phototypiques sous la direction de Dom Joseph Gajard, Moine de Solesmes. Nos. 140-147 (Janvier 1931-Octobre 1932). (Soc. Saint Jean l'Evangéliste: Desclée & Cie., Tournai, Belgique).

Not only all lovers of the liturgical chants, but as well all people of culture who admire learned labors resulting in splendid achievements of the phototypic art, will rejoice to note that this quarterly publication, founded by the late Dom André Mocquereau, is now

being continued under the editorship of another competent hand and, in its issue for October, has completed its thirty-sixth year of publication. The issue of January, 1931, begins the fourteenth volume. The thirteenth volume was the last to appear under the direction of Dom Mocquereau (who died on 18 January, 1930), and the new editor begins his work by a well-deserved tribute to the wonderful executive abilities, the adventurous zeal, and the scholarly qualifications of his famous predecessor. In the Bibliography attached to the article "Antiphonary" in the *Catholic Encyclopedia* a reader may gain some desirable information concerning the first volumes. But in the *Avant-Propos* contributed by Dom Gajard to Nos. 140-143 we find an intimate story of the design and the methods of the original founder, of his abilities, and of the renown his work achieved amongst learned students of the Chant and exacting paleographers. No. 143 begins the text commenting on the fragmentary manuscript phototypically reproduced for the 14th volume: "La Tradition Bénéventaine dans la Tradition Manuscrite", and the "Introduction" takes up for consideration, first of all, the principles of Gregorian textual criticism, criticism based on many manuscript texts, criticism that lacks a source-text for a family derived from it, and the method followed for an attempted reconstruction of the original text. No. 144 completes this Introduction, and begins consideration (headed *Chapitre I*) of the Beneventine group of manuscripts. The particular fragmentary manuscript appearing in the 14th volume (a fragment of the Roman Graduale of the eleventh century) puts the notation *in campo aperto*, that is, without lines to indicate intervals, but withal indicates the intervals—somewhat vaguely—by spatial differences between the neums. Meanwhile, this fragment may be the oldest (as it is at least one of the oldest) illustration of Beneventine notation, and is esteemed as one of the best illustrations of that notation, and therefore as very helpful toward a reconstruction of the primitive Gregorian melodies. It need hardly be added that each fascicle of the periodical under review comprises, as usual, the photoypic reproduction of the manuscript and the accompanying portions of the historico-liturgical and musical Introduction.

I FONDAMENTI METAFISICI DELLA MORALE DI SENECA. By Marino Gentile. Società Editrice "Vita e Pensiero." Milano. 1932. Pp. 92.

The present book constitutes volume XIX of the Philosophical Series of publications of the Catholic University of the Sacred Heart in Milan. The author proposes to bring to light the "central

nucleus" of Seneca's philosophy, the very metaphysical basis of his system of ethics. He finds that Seneca's writings are concerned with two groups of questions. The first is occupied with man; the second refers to God and the world. Therefore, his teaching is concerned with things human and divine.

The world is a living organism animated by the spirit of God, according to Seneca. The author describes Seneca's doctrine on universal society, which was, that all men are members of the one cosmic society. Further we read that the only real nobility is that of virtue, while the only real slavery is that of vice. However, man is a part of God, just as the particular flames are one with the entire fire. Despite this teaching Seneca attempts to maintain man's moral autonomy. The author contends that Seneca brought Roman ethics into direct relation with theology. He makes it quite apparent that many of Seneca's opinions are scarcely reconcilable. Thus his monism and man's moral autonomy, freedom and fatalism exclude each other. After all, Seneca's philosophy does not consist of a series of rigid demonstrations. It must be said that the author of the present monograph has capably and adequately exposed the comparatively insignificant metaphysics of Seneca by frequent references to the Latin text. His work justly commands the attention of those interested in the thought of Nero's tutor, Rome's most noted Stoic.

DER GROSSE HERDER. Nachschlagewerk für Wissen und Leben. Vierte, vollig neubearbeitete Auflage von Herders Konversationslexikon, Dritter Band; Eisenhütte to Gant. Freiburg im Breisgau, Herder & Co., G.m.b. H. Verlagsbuchhandlung. Columns 1630 or 815 pages.

HERDERS WELT UND WIRTSCHAFTS ATLAS. I vol. 183 Map pages; 144 index pages; 200 pages of statistical information in a removable volume. Freiburg. 1932.

The fourth volume of *Der Grosse Herder* covers the field from Eisenhutte to Gant. As is to be expected, choices of topics, treatment, illustrations in black and white and in color maintain the high standard set in preceding volumes. A key to the emphasis placed upon certain subjects will be found before page one. A list of forty-six topics indicates those which are boxed in the text and receive exceptional attention on account of their importance. Among them are the articles on Electricity, the Family, Original Sin, Telephone and Telegraph, Woman, Piety, Moving Pictures (under the name Film, Filmkunst).

Learning there is in abundance. The range of information offered in every department of human interest is amazing. Devotion to scholarship has not blinded the editors to homely everyday facts. For instance, a two-paged boxed article contains directions for removing all kinds of spots from all kinds of material. One notices with interest the term Fordismus under which are described briefly the philosophy and methods of Henry Ford.

One misses from the list of historical voyages of exploration (pp. 236-238) those of Joao Martins (1582) from Lisbon through the Arctic Seas of North America and Behring Straits; and David Melgueiro from Japan through the straits to Oponto in 1660. An admirable map shows the routes followed by the great explorers.

Herder & Co. have added to their famous encyclopedia, *Der Grosse Herder*, a special volume, which, though a unit of the great work, can be bought separately. It is the "Atlas of the World, general and economic." This new atlas is a masterpiece in its own line and it will make a very valuable addition to the library of anyone interested in geography, history or world problems. It forms an excellent companion to the similar works published in this country. A very interesting feature of the volume is that it comprehends, under the same binding, two parts: one permanent, the Atlas with the geographical gazetteer, and the other removable with the geographical and statistical information covering each country of the world. In the Atlas are included 106 main maps, 65 of which refer to economic geography; several smaller ones show the climate, vegetation, races, languages and religions. In the world maps the physical features of the earth are represented in the usual manner. In addition, a very interesting graph shows the heights of the mountains by continents and the depths of the sea by oceans. The world maps referring to the distribution of climate, vegetation, language and religions are very carefully prepared and very illuminating in their scope. In the last one referred to, one may learn that 96.7% of South America is Catholic, while in Europe the percentage is 43.8, North America numbers 33.9%; 22.1 is the figure of Australia, and Africa and Asia do not count more than 2.3% and 1.6% respectively. World maps showing the distribution of wireless stations are an interesting innovation.

Europe, as a whole, is covered in 25 maps. Those showing the economic resources of this part of the world are very well conceived and executed. About 30 maps are devoted to Germany. The industrial features of these maps are very illuminating. Austria, Switzerland, Czechoslovakia and Hungary, France, Belgium and Luxemburg, Holland, England, Denmark, Sweden, Norway, Finland, Spain and Portugal, Italy, Yugoslavia, Albania, Greece, Bulgaria,

Rumania, Poland, the Baltic States (Lithuania, Latvia and Estonia), Russia are all treated individually and in detail.

For Asia, as a whole, there are 8 maps covering climate, vegetation, physiography, agriculture, minerals, density of population, races and political divisions. Each nation of Asia has its own map and Palestine has two.

The section corresponding to Africa goes from page 139R to 153R representing a total of 20 maps. The economic maps of the valley of the Nile and of South Africa should be mentioned specially.

North America has 15 maps to its credit. Dealing with the United States, should be mentioned the maps of agricultural products, minerals and industries, the country as a whole and the two detailed maps, one showing the eastern section and the other the middle west and the Pacific coast.

There are 21 maps for Central and South America. Some sections are treated in great detail.

Australia has 5 maps and the Polar regions, 3.

The two last maps of the Atlas are devoted to the Atlantic and the Pacific Oceans.

The removable section of the volume forms a section of 198 pages with a concrete and concise description of each nation of the earth with the latest statistical information. Illustrations of flags and seals, in colors, of the different countries are included in the first pages of the volume.

The spelling of the geographical names is the one generally used in the countries of origin and those transcribed in Latin alphabet were done according to the rules of the geographical boards. The Portuguese and Brazilian names however have been kept with the old spelling instead of the modern official orthography adopted by the two countries.

LEXIKON FUR THEOLOGIE UND KIRCHE. Herausgegeben von Dr. Michael Buchberger, Bischof von Regensburg. Herder & Co., Freiburg. B. Herder Book Co., St. Louis. Vol. IV. 1040 columns or 520 pages. 1932.

The fourth volume of this great work includes titles from Filippini to Heviter. The preceding volumes were noticed in our issue of November 1930, March 1931, and August 1932. Four hundred contributors to this volume are listed. The articles on God, Race, Prayer, Faith, Holiness, the Holy Ghost and Piety impart a marked theological flavor to the volume. The sixteen Gregories offer a cross section of the history of the Papacy. Görres and the society named after him receive well deserved and impressive notice. Marked

improvement in the quality of paper used is quickly noticed in the reading and clearer definition in illustration. This change is proof of the idealism of the publisher, who in spite of the very poor book market adds to the cost of production by this improvement.

Literary Chat

The N. C. W. C. News Service has a cablegram from its Berlin correspondent, confirming the report that the members of the German hierarchy have lifted the bann against Catholics joining the National Socialist Party. We mention this item of news as supplementing the article on the Catholic Church and Hitlerism in the April number of the REVIEW.

The German Episcopate, in conference at Fulda, recently announced that, since Chancellor Hitler has declared himself in favor of protecting the rights of the Church and of observing Concordats, a *modus vivendi* between the Church in Germany and the Hitler administration is possible. This is not to say, however, that the Bishops of Germany have withdrawn all opposition to the National Socialist program. On religious and moral grounds this still deserves condemnation.

Few who are not in close relation to the work of the Catholic Conference on Industrial Problems have any adequate impression as to what the Conference symbolizes or what it accomplishes. The Conference is one of the activities of the Bureau of Social Action of the National Catholic Welfare Conference. It has held sessions in nearly all sections of the United States. It brings together representatives of capital, of labor, and of the public, and promotes kindly discussion among them, of agreements and differences in industry, and of steps that may make the moral social teaching of the Church a more telling factor in the search for industrial and social peace. Bishops, priests, men and women of the laity are found in attendance at these meetings as the Social Action Gospel of the Church is brought face to face with the conflicting codes of capital and of labor and the resulting class conflict.

The Catholic Conference on Industrial Problems was organized in 1922. It has conducted forty meetings, the last of which was held recently at Fort Wayne. An innovation was made there to which THE ECCLESIASTICAL REVIEW gladly calls attention. Two bishops and ninety priests from eight dioceses accepted an invitation of the Conference to attend a one-day meeting for priests to be devoted to the study of the Holy Father's Encyclical on Reconstructing the Social Order. Forenoon and afternoon sessions were held. Each session was divided into five half-hour periods and each period dealt with one particular phase of the Encyclical. A special analysis of it was prepared for the occasion and copies were distributed. A discussion leader explained briefly pertinent sections of the Encyclical and informal questions and answers followed. In the arrangement of material and in the manner of discussion two things were kept in mind. On the one hand the priest is confronted by the positive and forceful teaching of the Holy Father, who reasserts Catholic theology and philosophy in relation to modern social conditions. No priest finds difficulty in understanding such an exposition when confined to theory. But economic facts, processes and policies are complex in the extreme. One can speak most unwisely about them without effort. Competence in respect of them is gained only by serious study and tolerant observation of facts. The Fort Wayne type of meeting, appealing to priests and confined to them, stirs the social conscience, fosters the zeal for which the Holy Father so earnestly asks, and provides lines of instruction, of reading, and practical leadership. Similar meetings are contemplated to follow the meeting of the Catholic Conference on Industrial

Problems as an integral part of its ordinary program. Inquirers may obtain information and literature by addressing the Bureau of Social Action, N. C. W. C., 1312 Massachusetts Avenue, N.W., Washington, D. C.

In *Moth, Rust and Time* — a religious romance or comedy in three acts— Father Louis J. Meyer has provided the parish theatre with some good material dealing with the problem of Catholic Marriage. Instead of wasting valuable opportunity on the production of intricate plays which are beyond their abilities, or inanities which are unworthy of their efforts, parish players might well accept something more suitable for a sympathetic Catholic audience. Here it is. The author has undoubted dramatic talent and experience. He has, in this instance, been somewhat restricted by the purpose for which the play was written — to popularize Sunday Retreats. Nevertheless he tells a familiar story—one of the most important elements of dramatic appeal; he tells it in a simple and direct manner; and he expresses the sincerity of a priestly heart. A few changes can easily give his play a local interest. We hope that he will write more such plays and with a freer hand. (The Dolphin Press, Philadelphia.)

Priests who want a compact *totum* Breviary for travel purposes will find it in the new Marietti (Turin, Italy) *Breviarium Romanum*. This handy volume is of a size (3¼x5½) to slip neatly into one's pocket. It comprises a central part (containing the Ordinary, Psalter, Homilies and Common of Saints) and two movable fasciculi (one for Proper of Saints and another for Proper of Time), to go respectively in front and in back of the book. These little brochures, nineteen in all, by a clever binding device fall securely and conveniently into the volume so as to become integral with it and yet easily removable from it. There is no need ever to turn from one of these sections to the other. Withal, the large type is clearly legible, on opaque India paper, and the bindings are both durable and attractive.

A recent book that bids fair to become a popular life is *Father McShane of Maryknoll*, by Bishop James. Edward Walsh, Vicar Apostolic of Kongmoon, South China (Lincoln MacVeagh, The Dial Press, Inc., New York, 1932, pp. xv + 227). In this life of Father McShane, Bishop Walsh reveals himself both a charming storyteller and a delightful poet. In nine chapters he depicts in a series of tableaux the life of Maryknoll's first priest, and, incidentally, with the eager reminiscence of an eyewitness, the growth of the Maryknoll community and the beginning of Maryknoll's activity in China.

Long years of service in China as one of Maryknoll's first missioners has fitted the author to evaluate both China and her people. Bishop Walsh offers no fanciful picture of China. He portrays the idyllic beauty of the land and the amiable qualities of her people, but also relates in detail the experiences of the "foreigner" who comes to conquer the country for Christ. By drawing aside the veil of mystery which invariably shrouds the life of a missioner to a foreign land, His Excellency has given us an inside picture of what really happens when a priest "goes to China". In this lies the real value of the book. In singling out Father McShane's activity both in America and in China, the author gives us a concrete example of what the American boy is capable of doing— how the "half imp and half angel", when directed in the right path, can become a true apostle, worthy of standing shoulder to shoulder with the great heroes of the past.

In a sense, *Saint Alonzo Rodriquez* may be styled an autobiography, as the author allows the Saint to speak whenever possible. The author, however, has given the background for the saint's whole inner life-story. Alonzo, after failing in business, due to his inexperience, turned to God and joined the Society of Jesus. His inner life, his conversion, the difficulties he overcame in his vocation, his perfect life, prayer, mortification, his temptations, extraordinary graces, zeal for souls and his death are here recounted. Finally we have the epilogue which describes briefly the life

of the Brothers of the Society," whose life is canonized in the person of Saint Alonzo Rodriquez".

The frontispiece carries a striking picture of the saint. If, after reading the book, we turn to this portrait, we almost recognize the face as one we have met before, so faithfully does the author describe the character of Alonzo. M. O'Leary happily calls the saint "Alonzo" in preference to the English equivalent, "Alphonse", for thus he distinguishes him from Father Alphonse Rodriquez, a contemporary of the Brother, and the author of *The Practice of Christian Perfection.* The book is quite timely, since it furnishes an example of one who turned from the depression of the world to the riches of religion. A bibliography of the saint's works should have been included. (Translated from the Spanish of I. Casanuovas, S.J., by M. O'Leary. Preface by the Rev. William Peers Smith, S.J. Herder, St. Louis, pp. 188.)

Lucent Clay, by a Sister of Notre Dame of Namur, is the author's fifth volume on the spiritual life. All of the interpretations offered center on self-knowledge and the interpretation of human experience from the standpoint of personal destiny and the love of Christ. The author is in command of a style that has many graces, apt imagery, sustained feeling and clear spiritual insight. One gains the impression that the book is not merely a theme but rather an authentic account of spiritual experiences that had been intensely felt. And this may account for occasional redundant expressions in which three words are employed where one would have been stronger. Yet the author may have used the method to arrest attention. Newman's art appears when he speaks of the Cross as being "jerked" into the hole prepared for it. This single word is perfect. It would be captious to single out occasional expressions which are not quite clear. Such are—"Some souls look upon inclination to prayer as a positive proof of uselessness"; "Fear not sin. We need never fear it. It is entirely within our power to have no part in it." If the work were a treatise instead of a record of spiritual experiences, one would view such lines differently. The book will add much to the author's reputation and be helpful to many souls. (P. J. Kenedy and Sons, New York; pp. 227).

The Congregation of the Little Sisters of the Assumption was founded in 1865 in Paris by Father Pernet of the Augustinians of the Assumption with the assistance of Mother Marie de Jésus, the first Superior General. The work undertaken was that of visiting the sick poor of Paris in their homes, systematic religious instruction and the development of auxiliary associations to assist in the apostolate undertaken. In this way separate organizations of men and women arose. The constitutions were approved by the Holy Father in 1901. The work was spread through Europe, South America and Africa. The Sisters were invited to make a Foundation in New York by Archbishop Corrigan. They began the work in 1891. They opened a house in Philadelphia in 1922. A brief history of the work of the Sisters which was published in French, has been translated by Ida Mary Smalley. (*A Little Sister Missionary;* Benziger Brothers, New York, 1932; pp. 230. Foreword by His Eminence Cardinal Hayes.) The narrative centers upon the life and work of Sister Marie Mercedes who came to New York to begin the American work of the community in 1901. She died in Montevideo in 1925. The familiar cycle of providential experiences in consecration, heroism, trial and haunting vision of divine ideals is found here, as it is found so generally in the history of religious communities. Sympathetic readers will find it easy to accept the extraordinary tribute to the community in the Foreword of Cardinal Hayes, whose estimate of its work is based upon close contact with it for many years.

In seventy-one brief essays Father Herbst, S.D.S., has given a course of reflections on the Divine Saviour. (*The Divine Saviour.* Benziger Brothers, New York, 1932; pp. viii + 126.) The purpose of the author, as set forth in the preface, is to hold up again the picture of the Great Exemplar for our contemplation and imitation. This purpose is the book's

best recommendation. With Christ always as the central theme, the essays treat of His Divinity, His Humanity, His Passion, His Sacred Heart, and the Sacrament of His Love. Although not arranged as meditations, the short chapters (of two to three pages each) lend themselves quite readily to this purpose. The treatment is simple, and the text should be understood without difficulty by the average person, and by the same token the book promises to be helpful in making sermons, by suggesting a simple presentation of its sublime truths. The chapters on the Kingship of Christ and the Sacred Heart give a correct and intelligible explanation of the basis for these devotions and should go far in replacing the not uncommon foundation of mere sentiment.

The Spirit of Margaret Sinclair, compiled by a Sister of Charity of St. Vincent de Paul, sold in America by Herder, tells the story of the Scotch girl in eighty pages, to which are added a novena of meditations and a litany. It seems a little odd to the reviewer that the biography should be split into ten sketches, by as many different writers. However, there is a certain thread of continuity running throughout, and, apart from a few repetitions and halting passages, the story is fairly well told and interesting, so that Margaret finds her way into the reader's heart.

Margaret Sinclair is a fine specimen of a twentieth-century saint — pious, unostentatious, chockful of the "divine sense of humor" — one of the most "human" geniuses of sanctity. Hers was a simple existence. Margaret was born in Edinburgh of a poor and respectable family. She played and swam and danced and worked in a factory, like thousands of other girls; at the same time her appreciation of supernatural values showed her keen spiritual sense. After breaking off an engagement for reasons of conscience, the bonny lassie entered a Poor Clare convent in England as an Extern Sister. She was in the convent two years when she discovered she had tuberculosis of the throat, and after suffering cheerfully in a sanatorium for a few months, she died in 1925, at the age of twenty-five years, closing a career which seemed devoid of the miraculous, but which was filled with the nobility of supernaturalized human nature. (Sands & Co., London; B. Herder Book Co., St. Louis, Mo.)

Monograph Series XIII (1933) of the United States Catholic Historical Society of New York is a German number. It contains two M.A. dissertations, which were written under the direction of Dr. Peter Guilday in the American Church History Seminar of the Catholic University. The first, *Pioneer German Catholics in the American Colonies (1734-1784)*, by the Rev. Lambert Schrott, O.S.B., is the fruit of thorough research. This essay should bring about a better appreciation of the influence exercised by the German Catholics in the early development of the Church in our country. The other dissertation, *The Leopoldine Foundation and the Church in the United States (1829-1839)*, by the Rev. Theodore Roemer, O.M.Cap., describes the early efforts of the Austrian Mission Society. This Society had been founded solely to help the Church in the United States. It is surprising to learn that within the ten years covered by the present study the Society contributed 364,620 florins (about $170,000) to the needs of the American Church, besides the priests it induced to offer themselves for the spiritual welfare of our country. Prominent among these were the Redemptorists and the veteran Indian missionary, Bishop Baraga. Our estimate of German Catholic influence on the history of our country must necessarily be revised if more revelations of this kind are made. Through his Seminar Dr. Guilday is blazing the way for an impartial and adequate history of the Church in the United States.

Books Received

THEOLOGICAL AND DEVOTIONAL.

CHRISTIAN MARRIAGE. An Historical and Doctrinal Study. By George Hayward Joyce, S.J., M. A. Oriel College, Oxford; Professor of Dogmatic Theology at Heythrop College; author of *Principles of Logic, Principles of Natural Theology*, etc. (*Heythrop Theological Series*, I.) Sheed & Ward, London and New York. 1933. Pp. xiii—632. Price, $5.00.

THIS IS CHRISTIAN MARRIAGE. An Exposition of the New Code of Canon Law on Marriage for the Laity. By Adrian Lynch, C.P. Sign Press, Monastery Place, Union City, N. J. 1933. Pp. vi—250. Price, $1.60 *postpaid*.

ETERNAL TESTAMENT. Eucharistic Conferences. By the Rev. John A. Elbert, S.M., Ph.D., President of Trinity College, Sioux City. Bruce Publishing Co., Milwaukee, Chicago, New York. 1933. Pp. 117. Price, $1.00.

A RETREAT? "I Pray Thee, Hold Me Excused." By Father Victor Green, O.M.Cap., St. Fidelis Seminary, Herman, Pa. 1933. Pp. 16. Price, $0.06: 50 copies, $2.25; $4.00 a hundred; $35.00 a thousand.

PRIESTLY VOCATION. By the Rev. John Blowick. M. H. Gill & Son, Ltd., Dublin. 1932. Pp. viii—343. Price, 10/6 *net*.

A COMPENDIUM OF THEOLOGY. Comprising the Essential Doctrinal Points of both Dogmatic and Moral Theology, together with the more Important Notions of Canon Law, Liturgy, Pastoral and Mystical Theology, and Christian Philosophy. By the Very Rev. J. Berthier, Founder of the Missionaries of the Holy Family. Authorized translation by the Rev. Sidney A. Raemers, M.A., Ph.D., of the Department of Philosophy, University of Notre Dame, from the fifth French edition. Vol. III. B. Herder Book Co., St. Louis and London, W. C. 1933. Pp. vi—498. Price, $3.50 *net*.

BREVIARIUM ROMANUM (IN USUM ITINERANTIUM in fasciculos divisum) ex Decreto SS. Concilii Tridentini restitutum S. Pii V Pontificis Maximi jussu editum aliorumque Pontificum cura recognitum Pii Papae X auctoritate reformatum. Editio II juxta typicam a S. R. C. declaratam. Marius E. Marietti, Taurinorum Augustae. 1933. Pp. 3180. Pretium, *Lib. it.* 52.

LA PASSION DE NOTRE SEIGNEUR JÉSUS-CHRISTI. Selon les Quatre Évangélistes. Récit dramatisé en trois parties. Traduit en vers français sur le Latin de la Vulgate. Par Rene Jacquet. Préface de Maurice Brillant. Bloud & Gay, Paris. 1933. Pp. 46. Prix, 7 *fr.* 50.

RISPOSTA A MONS. FALOCI PULIGNANI in difesa dei *Fioretti* e specialmente del Breve *Constat apprime* di Benedetto XV col quale è resa quotidiana l'Indulgenza della Porziuncola. P. Nicola Cavanna, O.F.M. Tipografia Porziuncola, S. Maria degli Angeli, Perugia. 1932. Pp. 128. Prezzo, 5 *L.*

ILLUSTRATED CATECHISM FOR LITTLE CHILDREN. By the Rev. Alphonse Sausen, O.S.B. St. Anselm's Priory, 673 Tinton Avenue, New York. 1933. Pp. 52. Price, $6.00 a hundred.

TRACTATUS CANONICO-MORALIS DE SACRAMENTIS. Vol. III: De Matrimonio. Accedunt Appendices de iure matrimoniali Orientalium et de iure italico post Concordatum vigente. Felix M. Cappello, S.I., Prof. in Pontificia Universitate Gregoriana. Editio tertia emendata et aucta. (*Pontificia Universitas Gregoriana.*) Marius E. Marietti vel apud Aedes Univ. Gregorianae, Romae. 1933. Pp. xxviii—1081. Pretium, *Lib. it.* 35.

ASSUMPTIO B. MARIAE VIRGINIS MATRIS DEI. Disquisitio Theologica. Auctore D. Paulo Renaudin, olim Abbate Sancti Mauri Glanafoliensis et Sancti Mauritii Claravallensis. Marius E. Marietti, Taurini et Romae. 1933. Pp. viii—184. Pretium, *Lib. it.* 12.